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A
HOLY LIFE,
THE
BEAUTY
OF
Christianity :

OR,
AN EXHORTATION TO
CHRISTIANS TO BE
HOLY.

By JOHN BUNYAN.

*Holiness becomes thy House, O Lord,
for ever.*

LONDON,
Printed by B. W. for Benj. Alsop, at the
Angel and Bible in the Poultry, 1684.

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A N
INTRODUCTION
To the following
DISCOURSE.

When I write
of Justification
before God,
from the dread-
ful curse of the
Law; then I must speak of no-
thing but Grace, Christ, the Promise
and Faith: but when I speak of
our Justification before Men, then
I must join to these, good Works.
For Grace, Christ, and Faith are
things invisible, and so not to be
seen by another, otherwise than
A 2 through

... 210 ... that
would have Forgiveness of Sins,
and so be delivered from the Curse
of God, must believe in the Right-
eousness and Blood of Christ: but
that would shew to his Neigh-
bours that he hath truly received
the Mercy of God, must do it by
good Works; for all things else
of that kind, is but talk: As for ex-
ample; A Tree is known to be
of that kind, to wit, whether of
that kind, by it's Fruit. A
Tree if it is without Fruit, but so
long as it so abideth, there is mi-
...

The Introduction.

it is the Principle, to wit, Faith, that makes a Man good, and his works that shew him to be so. Matt. 7.
Luk. 6.

What then? why, all Professors that have not good Works flowing from their Faith, are naught & are Bramble-bushes; are nigh unto Cursing, whose end is to be burned. For Professors by their fruitlesness declare that they are not of the planting of God; nor the Wheat: but Tares and Children of the Wicked one. Heb. 6
Matt. 1
37, 38.

Not that Faith needeth good works as an help to Justification before God. For in this matter Faith will be ignorant of all good Works, except those done by the Person of Christ. Here then the good Man worketh not, but believeth: for he is not now to carry to God, but to receive at his Hand the matter of his Justification by Faith; nor is the matter of his Justification before God ought else but the good deeds of another Man, to wit, Christ Jesus. Rom. 4
4, 5.

o, Erwit, good Works? Verily
works are necessary, though
need them not, nor is that
as to Justification with God,
a ruse, that abideth alone, or
out them.

There is therefore a tw
Faith of Christ in the W
and as to the notion of Justij
Righteousness, they both co
and agree, but as to the mann
application there they vastly di
The own

The Introduction.

which expressions is shewed both the nature of Justifying Faith, in its actings in point of Justification, and also the cause of its being full of good Works in the World. A gift is not made mine by my seeing of it, or because I know the nature of the thing so given: but then it is mine if I receive and imbrace it, yea, and as to the point in hand, if I yield my self up to stand and fall by it. Now he that shall, not only see, but receive; not only know, but imbrace the Son of God; to be justified by him, cannot but bring forth good Works, because Christ who is now received and imbraced by Faith, leavens and seasons the Spirit of this Sinner (through his Faith) to the making of him capable so to be. Faith made Sarah receive Strength to conceive Seed, and we are Sanctified through Faith, which is in Christ. For Faith hath joyned Christ, and the Soul together, and being so joyned, the

Afts 1
Ch. 26
19.
Heb. 1

... that Mans Heart he dwell
Word and Spirit through th
Faith also. Now Christ
Spirit and word must needs
the Soul he thus dwells in: I
the Soul being seasoned, it
eth the Body, and Body and
the Life and Conversation.

We know it is not the Sea
but taking of a potion that ma
it work as it should, nor is
Blood of Christ a Purge to th
that Conscience, except rece

The Introduction:

hold but moveth it not to good ^{2 Cor.}
Works? No verily. For the ^{18.}
true beholding of Jesus to justifi-
cation and Life, changes from glo-
ry to glory.

Nor can that Man that hath so
believed, as that by his Faith he
hath received and imbraced
Christ for Life before God, be de-
stitute of good works: for, as I
said, the Word and Spirit comes al-
so by this Faith, and dwels in the
Heart and Conscience: now, shall a
Soul where the Word and Spirit of
Christ dwels, be a Soul without
good Works? Yea, shall a Soul that
has received the Love, the Mercy,
the Kindness, Grace and Salvati-
on of God through the Sorrows,
Tears, Groans, Cross and Cruel
Death of Christ, be yet a Fruit-
less Tree! God forbid. This faith
is as the Salt which the Prophet
cast into the Spring of bitter Wa- ^{2 Ki}
ter, it makes the Soul good and ^{19.}
serviceable for ever. ^{20.}

... of the Giver : Shall we
that Faith will leave him who
has received Christ, to be as a
cerned as a Stock or Stone, or
it's utmost excellency is to pre
the Soul to a lip-labour, as
give Christ a few fair Word.
his Pains and Grace : an
wrap up the business? No,
the Love of Christ constrainet
thus to judge that it is but rea
able, since he gave his all for
that we should give our some
L...

The Introduction.

I told you before that there is a ^{Two} twofold Faith; and now I will tell ^{of} you that there are two sorts of good works: and a Man may be sbrondly guess'd at with reference to his Faith, even by the works that he chuseth to be conversant in.

There are works that cost nothing, and works that are chargeable: And observe it, The unsound Faith will chuse to it self the most easie works it can find. For example, there is Reading, Praying, hearing of Sermons, Baptism, Breaking of Bread, Church fellowship, Preaching, and the like: and there is mortification of Lusts, Charity, Simplicity, open-Heartedness, with a liberal Hand to the Poor, and their like also. Now the unsound Faith picks and chuses, and takes and leaves, but the true Faith does not so.

There are a great many Professors now in England, that have nothing to distinguish them from

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Want of the Giver : Shall we
that Faith will leave him who
has received Christ, to be as-
cermed as a Stock or Stone, &
it's utmost excellency is to pay
the Soul to a lip-labour, &
give Christ a few fair Words
his Rains and Grace : as
wrap up the business? No,
the Love of Christ constrains
thus to judge that it is but rea-
sonable, since he gave his all for
that we should give our some-
thing.

The Introduction.

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There are a great many Professors now in England, that have nothing to distinguish them from

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Agree. ~~and thus is to be the ser~~
vant of the Giver: shall we thin
that Faith will leave him who by i
has received Christ, to be as uncon
cerned as a Stock or Stone, or tha
it's utmost excellency is to provok
the Soul to a lip-labour, and to
give Christ a few fair Words for
his Pains and Grace: and so
wrap up the business? No, no
the Love of Christ constraineth u
thus to judge that it is but reason
able, since he gave his all for us
that we should give our some for
him.

The Introduction:

I told you before that there is a ^{Two sort} twofold Faith; and now I will tell ^{of Work} you that there are two sorts of good works: and a Man may be shroudly guess'd at with reference to his Faith, even by the works that he chuseth to be conversant in.

There are works that cost nothing, and works that are chargeable: And observe it, The unsound Faith will chuse to itself the most easie works it can find. For example, there is Reading, Praying, hearing of Sermons, Baptism, Breaking of Bread, Church fellowship, Preaching, and the like: and there is mortification of Lusts, Charity, Simplicity, open Heartedness, with a liberal Hand to the Poor, and their like also. Now the unsound Faith picks and chuses, and takes and leaves but the true Faith does not so.

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... of the Giver: shall we
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cerned as a Stock or Stone, or
it's utmost excellency is to pre
the Soul to a lip-labour, an
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his Rains and Grace: an
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that we should give our some
L...

The Introduction.

I told you before that there is a ^{Two} twofold Faith; and now I will tell ^{of V} you that there are two sorts of good works: and a Man may be s^broudly guess'd at with referense to his Faith, even by the works that he chuseth to be conversant in.

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There are a great many Professors now in England, that have nothing to distinguish them from
the

ut from these, and every where
life they are as black as others, even
in their whole Life and Conversa-
tion. Thus they have chosen to
be the most easy things to a-
chieve, but love not to be Consci-
ously found in the practice of them
: a certain sign their Faith is
ought, and that these things, even
the things they are conversant in,
are things attended to of them
not for the ends for which God ha-
s appointed them, but to beguile
and undo themselves withall.

Praying. Hearing. Reading

The Introduction.

ds Supper, are Ordained for
e ends also. But there is a
t difference between using of
e things, and a using of them
these ends. A Man may pray,
pray for such things, had he
n, as would make him better
Morals, without desire to be
er in Mortals, or Love to the
gs he prays for. A Man may
d and Hear, not to learn to do,
gh to know: Yea, he may be
d to doing Moral goodness, and
be great for Reading and Hear-
, all his days. The people
among all Professors, that are Tit. 2. 14
ous of good Works, are the pe-
ar ones to Christ. What has
an done that is Baptized, if
ursues not the ends for which
appointment was Ordained:
like I say of Fellowship, of
aking of Bread, &c. For all
e things we should use to Sup-
our Faith, to mortifie the
and strengthen us to walk
in

him be what he can
else. I am of that ma
to practical Righteous
said to Christ upon this
ark 12. 07, Well Master, th
8, 33. the Truth: For
Lord our God with
and with all the U
and with all the S
all the Strength:
Neighbour as him
than all whole
and sacrifices. To

The Introduction.

Satan is afraid that Men should
w of justification by Christ, lest
y should embrace it : but yet
he can prevail with them ,
keep Fingers off, though they
hear and look on, and practice
er things, he can the better
w it. Yea, he will labour to
ike such Professors bold to con-
ide they shall by that kind of Faith
ioy him, though by that they can-
t embrace him, nor lay hold of
m. For he knows that how far
ver a Man engages in a Pro-
fession of Christ with a Faith that
ks on, but cannot receive nor
brace him , that Faith will
ve him to nothing but mi-
akes and disappointments at
ft.

The Gospel comes to some in 1 Thess.
word only, and the Faith of such 4, 5.
ands but in a verbal sound : but 1 Cor. 4
he Apostle was resolved not to 18, 19.
w, or take notice of such a
ish : For the Kingdom of
God,

in Power.

only in a saying, I believe,
his works in bare words al
and as vertual is the one as
other, and both insignifica
naugh. If a Brother or a
m.2.16, be naked or destitute of
7. Food. And one of you f:
to them, Depart in peac
you warmed and filled: no
standing you give them ne
things which are needfu
body, what doth it profi
so Faith, if it hath not
dead, being alone.
Wish therefor

The Introduction.

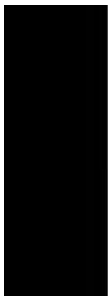
claim it thus to be to his disgrace, while they, notwithstanding their profession of Faith, hold maintain their League with Devil and Sin.

The Son of God was manifest ^{John} he might destroy the works of Devil, but these men profess Faith and keep these works in the world. Shall these for such as believe to the saving of the Soul. For a man to be content with this kind of Faith, to look to go to Salvation by what to God is a greater prostitution?

The Devil laugheth here, for now he has not lost his Vassal such a Faith as thou, but that ever he hath made use of the Gospel that glorious word of Life, to cure his Captive through his assumption of the right Faith, to cast him in his shackles.

It is marvelous to me to see sinners amidst the swarms of Professors

to women
confessors
do you
first?
I stand
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lds of
nitive
erati-
them-
by the
lans of



The Introduction.

ved his name, making use of
ame, his word and Ord-
s to serve our selves (O
what wilt thou do to this
). We are every one looking
something; even for some-
that carrieth terrour and
in the sound of iss wings as
es, though we know not the
nor visage thereof. One
out, another has his Hānds
his Loyns, and a third is
mad with the sight of his
and with what his Ears do
And as their Faith hath
d them about Justification:
ow serves them about Repen-
and Reformation, it can do
ng here neither; for though,
as said, Men cry out, and
with their Hānds upon their
for fear: yet where is the
ch, the House, the Man that
s in the gap for the Land to
away this wrath by Repen-
and amendment of Life.

Behold

unctum, and the valleys,
be cleft, as Wax before the Fire
and as the Waters that are poured
down a steep place (but what
the cause of all this?) For
1. transgression of Jacob is all
and for the Sin of the House
Israel.

It is that that is observed
them that can make Observations
that all that God has done to
already, has been ineffectual
to cause that Humility and Repen-
tation, by which his judgment
must be turned away. Repen-

The Introduction.

otherwise: I must leave them
l their Opinions together: thus
we found, that sometimes the
repentance, even of the Godly,
come too late to divert such
gments. And how some of the
lly should be so indulged as to
saved from punishment with-
Repentance, when the true
l unfeigned Repentance of o-
rs will not deliver them,
ves me; I confess, in a Wil-
ness.

But that which is most of all so
lamented, is; That sin, through
law, is become no sin. The
effluity of naughtiness is at this
become no sin with many.
Surely that was the case with
iel; else how could they say
ed the Prophets so bitterly de-
niced Gods judgments against
m, Because we are innocent, Jer. 2. 3:
ely his anger shall turn from
when custom or bad example,
taken away the Conscience of
sin:

12. *obj. A WAY OF VIRTUE MIGHTY AS
to practical Righteousnes
said to Christ upon this ver*
12. *on,* Well Master, thou
the Truth: For to I
Lord our God with all the
and with all the Underf
and with all the Soul, a
all the Strength: and to
Neighbour as himself,
than all whole burnt-
and sacrifices. *To love m
bour as my self, to do as I*

The Introduction.

rive to Christ and his own Salva-
m; but yet it was not a love
nt was strong as Death, cruel Cant. 8.
the Grave; and hotter than
e Coles of Juniper. It was a
ve that stops in mind and affe-
ion, but could not break out
to Practice. This kind of Love,
it be let alone, and not pressed
proceed till it comes into a la-
wring practising of the Com-
andment, will love as long
you will, to wit, as long as
Mouth and Tongue can wag; but
it you shall not by all your skill
give this Love farther than the
touth. For with their Mouth
ey shew much Love, but their Ezek. 3
heart goeth after their Cove- 31.
nsness.

Nor may this Love be counted
r that of the right kind, be-
use it is in the Heart, for the
heart knows how to dissemble a-
ut Love, as much as about other
users. This is feigned Love,

of this Age, but as I said,
the Lord Jesus makes little
account, for that it hath in
essential defectiveness.

Thus therefore Christ a
Servants describe the love
true and of the right kind
that with reference to him
Church.

First, with reference to
self. If a man loves me,
4. he, he will keep my Word
24. again, He that hath my
mandments and keepeth them
it is that loveth me. And, I

The Introduction.

*but
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proclaim it thus to be to his disgrace, while they, notwithstanding their profession of Faith, hold and maintain their League with the Devil and Sin.

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is*
The Son of God was manifest, that he might destroy the works of the Devil, but these men profess his Faith and keep these works alive in the world. Shall these pass for such as believe to the saving of the Soul. For a man to be content with this kind of Faith, and to look to go to Salvation by it: what to God is a greater provocation?

*n
t
z
z*
The Devil laugheth here, for he knows he has not lost his Vassal by such a Faith as this, but that rather he hath made use of the Gospel, that glorious word of Life, to secure his Captive through his presumption of the right Faith, the faster in his shackles.

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It is marvelous to me to see sin so high amidst the swarms of Professors

of the death, Burial.
rection of Christ; and
and resurrection by hi.
of life. wherefore he
and believeth not, an.
Baptized, and is not
and walketh not in
Life, neither keepeth
nances nor pleaseth
to be dead to sin, is t
those things forbidden
ral Law: For sin is th
sion of that. and it a

The Introduction.

and of my partaking of his significative ordinances. The Jews of old made a great noise with their significative ordinances, whiles they lived in the breach of the moral Law, but their practice of significative ordinances could not save them from the judgement and displeasure of their God. They could frequent the Temple, keep their feasts, slay their Sacrifices, and be mighty apt about all their significative things. But they loved Idols, and lived in the breach of the second Table of the Law. Wherefore God cast them out of his presence: hark what the Prophet saith of them. Come to Bethel, and transgress, at Gilgal multiply transgression; and bring your Sacrifices every morning: and your tithes after three years. And offer a Sacrifice of thanksgiving with leaven, and proclaim, and publish the free-will offerings; For this liketh you, O ye Children

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4, 5

other reason be given
because the Gospel has lost its
ted vertue, or because Profess
want Faith therein. But do
think it is because of the fi
no, the word of our God shall fi
(in its strength) for ever:
Faith of such therefore is
right, they have for Skie
Gold, made themselves Skie
Brass: or instead of the Prin
Faith, which was of the
on of God, they have got to
selves a Faith that stands
and in the wis

2 Chron.

12. 9, 10.

Col. 2. 12.

The Introduction.

eth Gods Commandment, doth to his brother what is right, for that is Gods Commandment. He that keeps Gods Commandment doth to his Brother even as he would be done unto himself, for that is Gods Commandment. He that keeps Gods Commandment shutteth not up his bowels of Compassion from him: for the contrary is his Commandment. Further, He that keepeth Gods Commandment sheweth his Brother what he must do to honour the Christ that he professeth, aright: Therefore he that keeps the Commandment, loves his brother. Yea, the keeping of the Commandment is loving the Brethren.

But if all love which we pretend to have one to another, were tryed by this one Text, how much of that that we call so would be found to be nothing less? Preposterous are our Spirits in all things, nor can they be guided right but by the

by them, be wrought for
tance in us for all
been done by us. and
give Jacob to the spoil
rael to the Robbers; for
12. 24. have sinned against
not walking in his
by not being obedient
Law.

Let me add, lest G
not only punish us in
and by the hand of the
but imitate

The Introduction.

shall be suffered to do unto us: saying, when men shall ask them, wherefore hath the Lord done thus unto this Land? what meaneth the heat of this great anger? even because they have forsaken the covenant of the Lord God of their Fathers, and walked not in his ways.

Deut. 29,
22, 28.

1 King. 9.
8.
Jer. 22. 8.

John Bunyan.

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A
HOLY LIFE,
THE
BEAUTY,
OF
Christianity.

2: Tim. 2. 19.

*And, let every one that nameth the
name of Christ, depart from iniquity.*

TImothy, unto whom this
Epistle was writ, was an
Evangelist, that is, in-
ferior to Apostles and
extraordinary Prophets, and above
ordinary Pastors and Teachers. And
he with the rest of those under his
circumstances was to go with the

at *Ephesus*. For they wer
work for Christ in the wor.
the Apostles were to be
leave upon their hand to sin
when the Apostles depart
places, and had left these E
in their stead, usually there
some bad Spirits among tho
where these were left for th
ance of the Faith. This is
by both the Epistles to *Tim*
also by that to *Titus*: where
upon whom these two *I*
waited for the fulfilling of
nistry, writeth unto them v

pose he gives them severally divers instructions (as the judicious Reader may easily understand) by which he encourageth them to the prosecution of that service which for Christ they had to do for those people where he had left them, and also instructeth them how to carry it towards their disturbers, which last he doth, not only Doctrinally, but also by shewing them by his example and practice, what he would have them do.

This done, he laboureth to comfort *Timothy* with the remembrance of the stedfastness of Gods eternal decree of Election, because grounded on his foreknowledge; saying, tho' *Hymeneus* and *Philetus* have erred from the Faith, and by their fall, have overthrown the Faith of some, *Yet the foundation of God standeth sure, having this Seal, the Lord knoweth them that are his*: Now lest this last hint should still encourage some to be remiss and carnally secure, and foolish, as I suppose this Doctrin^e abused, had encouraged them to be before: Therefore the Apostle immediately conjoyneth to it, this *exhortation*: *And, let every one that nameth*

... since it is that
1 Tim. 1. 3. *Creet*, and that thi
at *Ephesus*. For t
work for Christ in
the *Apostles* wer
leave upon their ha
when the *Apostle*
places, and had left
in their stead, usual
some bad Spirits am
where these were le
ance of the Faith.
by both the *Epistle*
also by that to *Titu*
upon whom the
waited for the ful
nistry, writeth

being elected, he
to pursue Holiness; and many
them again that pretend to be
Holiness, quite exclude the doctrine,
and motives that election gives thereto. Wherefore, the
apostle, that he might set men
things as to these things, rightly
joyns these two together, signifying
thereby, that as electing love doth
instate a man in the blessing of eternal
Life, so Holiness is the part
thereto; and, that he that refuses
to depart from iniquity shall be
damned, notwithstanding he
think himself secured from Hell
the act of Gods electing love.
election designeth man

Beauty of Christianity.

9

ire, having this seal, the Lord knoweth them that are his. And, and let every one that shall but so much as name the name of Christ, depart from iniquity: Or, as who should say, God will be revenged upon them for all, or notwithstanding they appropriate unto themselves the benefits of election.

In the Text we have,

1. An *Exhortation*.

2. The *Extension* of that *Exhortation*.

1. The *Exhortation* is, *That men depart from iniquity*.

2. The *Extension* of it, is to *them, all of them, every one of them that name the name of Christ. And, let every one that nameth the name of Christ depart from iniquity*.

In the *Exhortation* there are several things to be taken notice of, because insinuated by the *Apostle*.

The first is, *That iniquity is a very dangerous and hurtful thing, as to the Souls of sinners in general, so to them that name the name of Christ*.

It is very a dangerous and hurtfull thing to men in general. For 'tis that which did captivate the world

at

... is that which hat
and befotted the power
Souls, and made them ev
a Beast and Brute in all n
pernatural and heavenly
the Beast minds nothing
lusts, and his belly, by nat
man minds nothing but thi
ly, sensual and devilish, by
iniquity.

h.4.18. 2. It has blinded and dar
powers of the Sōul, so tha
neither see where it is, nor
the way out of this befotted
on.

h.25. 3. It has hardened the h
gainst God, and against

6. It has made man odious in
 his eyes, it has provoked the
 wrath of God against him, and
 made him *obnoxious* to Hell fire. Ezek. 16

5. Yea, It *so* holds him, *so* binds
 him, *so* reserves him to *this*, that,
 neither he himself, nor yet all the An-
 gels of Heaven, can deliver him
 from this deplorable condition. Pro. 5.2

7. To say nothing of the pleasure
 and delight that it makes him take
 that way to Hell in which he walk- Iſa. 65. Pro. 7.23, 24.

1. Never went fat Oxe so game-
 nely to the shambles, nor fool so
 bravely to the correction of the
 stocks, nor silly bird so wantonly
 into the hidden net, as *iniquity* makes
 men go down *her* steps to the pit
 of hell and damnation.

O 'tis amazing, 'tis astonishing
 to consider what hurt sin has done to
 man, and into how many dangers it
 has brought him: but let these few
 instances at this time suffice as to this.
 I will now speak a word to the other
 particular: namely, that as *iniquity*
 is dangerous and hurtful to the Souls
 of Men in general, so it is to them
 that name the name of Christ. As to
 the *so*, and *so* naming of him, to that

fight through
Lord. Tea and that
by them, be wrought so
tance in us for all
been done by us am
give Jacob to the sp
rael to the Robbers;
have sinned again
not walking in hi
by not being ob
Law.

Isa. 42. 24.

Let me add, I
not only punish
Land

the
into
as
his
our
ay,
n-
sb
be
(-
y
y
d
s
;
;

shall be suffered to do unto us: say-
ing, when men shall ask them ^I
wherefore hath the Lord done thus ²
unto this Land? what meaneth
the heat of this great anger? ^I
even because they have forsaken ⁸
the covenant of the Lord God of ^J
their Fathers, and walked not in
his ways.

John Bunyan.

B 4

A

Col. 12. had the *cries*, the *sighs*, the
 1. *bemoanings*, the bawling
 2. 116.3. mentations, the sorrows,
 3. 31.3.4. sions the repentings and gr
 13. with they have been atten
 4. 88. they have complained that
 m. 3.4. been put in the stocks, I
 m. 3.16. dungeon, had their bone
 8. 14. suffered the terours of G
 ap. 23. distressed almost to distrac
 60.3. have been fed with Gray
 k 4. Wormwood, and with th
 of astonishment for days,
 together. By all which,
 more which might be man

First, to shew you what the Apostle here means by naming of the name of Christ: he meaneth not an illegious naming of that worthy, name, nor those that name it irreverently. This is evident, because, passeth by their *manner* of naming it without the least reproof, though he would not have done, if the fault been in their manner naming of the name of Christ. Now I say, if he intendeth not those that name the name of Christ irreverently, then tho' the exhortation [*every one*] seems to extend it to all and all manner of persons: any ways name the name of Christ, yet 'tis limited by this, to *that rightly, religiously, or according to the way of the professors of Christ, name his worthy name.* And must needs be so taken, and that these reasons.

. For that, as I said before, the Apostle taketh no notice of their manner of naming of his name, so as to reprove any undecency or unseemly in their *Naming* of him; wherefore *he alloweth of the manner of naming of him.*

2. Because

...upon that
ever-named in a religion
this cannot be applied to
ner of naming the name
Jesus Christ. For if a man
the name of Christ undue
giously, though he shall ne
there withall depart fro
and be circumspect to th
all civility and moralitie
answers not the Apostles
he seeks by this his e
For,

1. Suppose a man should
name of Christ vainly, idly
misch

Beauty of Christianity.

s desire thereof: And moral goodness
is, attending the so naming of the name
of Christ will do more hurt than
such good.

an ad 2. There is a reproachful and scan-
dalous naming of the name of Christ,
say; such as the *Jews*, and *Pharisees* did
very much unaccustom themselves unto, as to call
our Lord *Jesus*, the deceiver; and *Christ*
in all manner a way of scorn and contempt. Nor
were these men quite destitute of that
: some which put a luster upon their opini-
iniquities; for said the Lord Christ himself
unto them, *Ye indeed appear beautiful*
yet inward.

and which 3. There is such a naming of the
name of Christ as to make it a cloak
for false and dangerous Errors: that
name taken, by the use of *that* name and the
y, in *putting* of it upon such errors and de-
or *deceptions*, may put off their errors to
hall back others the better. *Many shall come in*
the name *my name*, to wit with their delusions,
Justness presenting them *in my name* to the
old this world, and shall put them off *in my*
this his name to the destruction of the Soul.
for this Now can any imagine that the
is wor. Apostle should extend his exhorta-
tion to such, that *they* thus continua-
making to name the name of Christ
use

morally good, the r
vous, dangerous, a
is that man and his del
fore such a one is not
this exhortation.

4. There is a namin
of Christ *magically*, a
manner of Exorcism, or
as we read in the *Acts* o
The vagabond *Jews*,
there say, *We adjure*
whom Paul preacheth. Th
over them that had ev
name of the Lord Jesus.
these should cloth thi

Acts 19.

13, 14, 15.

to any mans reason, if it be con-
d that goodnes of life joyned
dnes of principles, is like the
l clothed in white, or Satan
formed into an Angel of light.

Paul was grieved in his Spirit
the wench that had a spirit of
ation did acknowledg him to
e servant of the most high God,
e knew it would nothing further
lp forward the Lords design; but
ther an hindrance thereto. For

Witches and Devils come once
mmend, or make use of the name
rist, Christ and *Paul* like it not,
fore *Pauls* exhortation which
we are presented with by the
, is not extended to any of the
sorts aforesaid, but,

st, To those upon whom his Acts 15.
is called, they should depart 17.

iniquity. I say those whom God
far dignified, as to put the name
rist upon them: and I will add,
apply that name to themselves.

the reason is because God is now Chap. 11.
rned. God has changed thy 26.

from *Pagan*, to *Christian*, and
chusest to call thy self by that
saying, *I belong to Christ*. Now

thou

God and men put u
cumstances as these)
iniquity.

Secondly, It is spo
that name the name of
in the publick, or pr i a
God : being themsel
worshippers of him : a
is, for that the ordinar
the name of God is he
be sanctified in them that.
Lev. 10. 3. He therefore that app
presence of Christ in p
other Divine appointm
heed of *regarding of*

uently are made partakers of the
nefits that are in him. *He that
to be abideth in him, ought himself* 1 Joh. 2. 6
to walk even as he walked. And
reason is, because Christ is a
littful root, and a free conveyer
sap into the branches; Hence
is written, *that the trees of the* Ps. 104.
ard are full of sap. So then, 16.
that nameth the name of Christ
way of applying to himself his
nefits, and as counting that he is
und of God in him; and so abid-
h, ought himself to walk even as
walked, that he may give proof
what he saith to be true, by
aring forth before men that
nilitude of righteousness, that is
his Root and Stem: For such as
ie stock or tree is, such let the
anches be, but that cannot be
own but by the fruit: *by their* Mat. 7. 1
mit ye shall know them. So then, he
at thus shall name the name of
hrist, let him depart from iniqui-
: Yea, let every such man do
).

Fourthly, This exhortation is spo-
n to them that name Christ as their
vereign Lord and King; let them
C depart

they *ought not* to be spoke
by them that can. Nor
that claims so high a pr
be but *obedient*, submissiv
learn, conscientiously to p
ctice what he hath learn
Judge, his Lawgiver, and
Lest when some shall hear
that Christ by name is his I
and his King (and shall ye
him to do things evil, an
in ways that are not go
should think evil and sp
his King; saying, learnt y
Christ your King, or
King countenance you in
are so bad? Or do you b

Lastly, What ever man he be that by his naming of the name of Christ, shall intimate that he hath any reverence of love to, or delight in that Christ, whose name he nameth, *that man* should depart from iniquity not only for the reasons that are above mentioned, but for those that may be named afterwards. But having thus far opened the word, and shewed who, and what manner of man the Apostle had in his eye, in this his exhortation: I shall come in the next place to make some observations upon the Text. As

First, *That it is incident to men to name the name of Christ religiously, that is, rightly as to words and notions, and not to depart from iniquity.* This was the occasion of this exhortation, for *Paul* saw that there were some that did so: to wit, that named the name of Christ *well*, as to words, but did not depart from iniquity. Some such he also found among them at *Corinth*, which made him say, *Awake to righteousness, and sin not*; he found such at *Ephesus*, and cries out to them most earnestly,

that were dead in trespasses and
This he also found among the
brews, wherefore he saith to them
12.1, *us lay aside every weight, and let*
us run with patience the race that is
before us. These professors
easily beset with sin, yea it
hang upon them as weights to
der them from making of that p
fession of Christ, whose name t
named, so beautiful as did beco
both him and them.

In my discourse upon this subj
I must endeavour to shew you t
things.

First. *What Paul meant by*

1. Because, *as to the being of it, it is seated and rooted in their flesh, and hath its dwelling there. Yea, it hath, and so will have an abiding there, so long as man is on this side that state of perfection, which is not to be enjoyed while we are in the flesh: for in me, that is in my flesh, sin dwells, nor doth any thing else but sin dwell there: for in me, that is in my flesh (said Paul) dwells no good thing, therefore the Apostle must not be understood as if he intended to insinuate that there was a possibility that the nature, and being of sin could be pluckt up by the roots, and so cast clean away from us, as to the very nature thereof: no, that will abide with us, for it hath its dwelling in us.* Rom.

2. And as they cannot depart from the nature of it as such, that is, as they cannot be rid of the being of sin, *so neither can they depart from the motions, and stirrings of sin, no more than they can stir from the motions or stirrings of their natural senses, or of their natural reasons: The motions of sin, which*
 C 3 Paul

of life soever it hath, will have motion according to the manner of life which it hath: and sin being one of the most quick and brisk things that are, it will all have its motions and lusts accordingly. Hence *Paul* saies, it *lusts* and *dwells* where it is, and dwells: though the very spirit of God, and the utmost diligence of a Christian be also there to oppose it.

3. Again, as the being and motions of sin will be within us, so also will it in its endeavours. It will endeavour to overcome us, and to make us captives to it self, and to Satan; and these endeavours will be with u

part from; that is, cause that it should not be in our flesh: for there it will be, since sin in its being is their.

4. As the being, motions, and endeavours of sin will still abide in our flesh, so consequently will its polluting fumes be upon us; nor doth the Apostle mean, when he bids us depart from iniquity, that we should think that we can so be, or so do, in this life, as that our being or doing should not smell of the strong scent of sin. *Who can bring a clean* Job 1
thing out of an unclean? not one.
We are all as an unclean thing;
and therefore all our righteousnesses are Isa. 6
as filthy rags. The scent, the smell, the rank and odious stink of sins abides upon, yea, and will abide upon us, when most spiritual here, and upon our most spiritual actions too, untill they be taken away by Christ. Thus far therefore, we cannot be concerned in the exhortation. For should Paul exhort us to depart from the being, motion, endeavour, and polluting fumes and scent of sin: I mean so to depart from them, as that there shall no such thing have place,

God which is to be
us here. Yea, he must
which he could not
self, but such exhorta
stand with the wisdom
Wherefore there is
ing in this exhorta
which if we swerve
wrong the Apostle a

Let us inquire th
should mean when I
that name the name o
from iniquity. And
understanding of hi
sider that there is a
is inherent in us, a
that is apart, and

take off and with-draw our minds and affections there from. And he tells us that they that are Christs do so. *And they that are Christs, have crucified the flesh with the affections Gal. 5 and lusts*: sinful lusts and sinful motions, our minds and affections should depart from them. There are the affections and lusts of sin: and there are the affections and lusts or desires of the soul: and again, there are the affections and lusts of the new man, in Saints. Now this is that that the Apostle would have, to wit, that the affections and passions of our souls should *not chuse but depart* from the affections & lusts of our old man, and should be renewed and made willing to be led by the Holy Ghost from them. *This I say, saies he, Verſ. walk in the spirit, and ye shall not fulfil the lusts of the flesh.*

Wherefore when he saith, *depart from iniquity*, if he means, *from our own inkerent iniquity*, then he must mean thus, take your mind and your affections off, carry your minds away from them, set your minds and affections upon other objects, and *let your minds and affections be*

yet will not depart from
a man in mind, may
that which yet will dwell
long as he lives.

For instance, there
are cases that cleave to
which, in their minds,
ly depart. Yea, their
quietment is, that so
they will abide by them
they but have their
plished, they would be
from as the ends of the
funder, and while they
remain together

And this is an excellent thing to do, and can be done by none but such as are possessed with an excellent spirit. Ah! to find a man that really departs from himself, and that draweth the affections of the soul, from the affections and lusts of his flesh, is a rare thing. The heart of the most of professors go after the heart of their detestable lusts, and after their inward abominations: But such shall of the flesh reap corruption, notwithstanding they name the name of Christ.

Sin is sweet to him that is nothing but flesh, or that can favour nothing but what is of the flesh: nor can it be that he that is such, should depart from himself, his sweet self: no they that are after the flesh, do mind the things of the flesh: wherefore they that are in the flesh, though they profess Religion and name the name of Christ, cannot please God; for such instead of walking in and after the spirit, have put the stumbling block of their iniquity before their faces, to hinder their departing therefrom, nor will all their inquiring of God, nor their seeking and

Ezek. 1

21.

Gal. 6.

Job 20

12.

Ro. 8.5.

7, 8.

Ezek. 1

7, 8.

and..

... as a few
of their doings.
suck the poyson of
Vipers tongue sha
notwithstanding al
sion ?

Quest.

*But some may sa
know that I do depart
of my flesh, from the
in me.*

Ans.

I shall answer this
thus :

1. How *is iniquity in*
severed from the gu
ment that attends it
parate from these,
illfavoured ? I ask the
and how thou likest

dost, is, thou shunnest the sin, not of abhorrence of the sin, but for fear of the punishment that attends it. Like the Thief that yet refuseth to take away his neighbours horse, not of hatred of theft, but for fear of the Gallows.

2. *How dost thou like thy self*, as considered possessed with a body of sin, and as feeling, and finding *that* sin worketh in thy members, doth this yield thee inward pleasedness of mind, and a kind of secret sweetness, or how? for to be sure, where a sanctified mind is, there is nothing more odious in it self, nor that makes a man so in his own eyes, as doth this sight, the sight of sin in him, of the working of lust in him. 'Tis this that makes the good man ashamed, that makes him blush, and that makes him abhor himself.

Job 42. 6
Ezek. 16
63.
Ro. 6. 11

3. *How look thy duties in thine eyes*, I mean thy duties which thou doest in the service of God? I say, how look the best of these, the most warm and spiritual of these, since not one of them can be performed, *but they do catch the stain of sin,*

4
ven? Is it because thou v
be saved from Hell, or beca
wouldest be freed from sin
wouldest thou go to Heaven,
'tis a place that's Holy,
cause 'tis a place remote
pains of Hell? I ask again,
in dost thou think, the bl
of Heaven consists? is it
holiness that is there; or in
dom that is there from Hell
is not a man alive but v
to Heaven, that he may
from Hell: but how man
go thither that they might
from the pleasures of sin,
inward pleasure of sin;

But secondly, As they that depart from iniquity withdraw their minds and affections from the lusts and motions of it, so they *depart* *so from the occasions of it*; there are occasions by which sin worketh to bring forth the fruits thereof, and some seek those *occasions*. But he that hath set himself to *depart* from sin in himself, will not seek occasions from abroad, to *do* it. Such a man as will keep far from an evil matter, will not company with a person that pollutes and defiles, nor will he come near the door of the adulteresses house. He will shun profane and vain babbling, for fear of the ungodliness that attends it. He will walk with wise men that he may be wise, *knowing that a companion of fools shall be destroyed.*

Ro. 14. 13.
1 Tim. 5. 4
Exod. 23
7.
Prov. 5. 8
2 Tim. 2
16.

Prov. 13
20.

Now there are occasions given and occasions taken to sin against the Lord Jesus: but he that departeth from iniquity departeth from them both. He is not for giving any occasion to others to sin; he had rather wrong himself and put up injuries done, than give occasion to others to do iniquity, and as he is
for

Thirdly, To depart
is to depart from
examples that are set b
to : occasions, and
sometimes the same,
be occasions to sin, w
no examples thereto :
in that they differ.
from iniquity is to st
from those examples,
examples that in ev
the Country present
men.

Examples to drur
amples to Whoredo
to Swearing, to lying
to Sabbath-breaking,

†, to turn the back upon them, to cry out to Heaven for grace, & kept in the path of life. And, *very one that nameth the name of ſt, depart from iniquity.*

ourthly, To depart from iniquity is to depart from the *enticings* iniquity. There is that in iniquity that is of an enticing nature. Pleasures, Profits, Honours, Delights and sweetnesſes are enticing, he that hankers after theſe is departed, nor departing from iniquity: A man muſt be weaned from theſe things, and muſt find other things ſomewhere elſe, that are better than theſe, elſe he cannot depart from iniquity.

But ſome may ſay I go from it and it follows me. I reject it and it returns upon me. I have ſaid it, nay a ſand times, and yet it offereth it and its deceits to me again, what ſhould you have me do?

would answer thus, Depart- Anſw. from iniquity, is not a work of hour, or a day, or a week, or a month, or a year: But it's a work that will laſt thee thy life time; and is the greatneſs and difficulty of

quity . but for that is
• continuance, and not
thing, unless men hold
end, therefore it is that
found actors, or overco
in. Departing from in
many, is but like the f
two neighbours, they h
other for a while, and
their old friendship ag

But again, since to de
ignity is a work of tim
time : no wonder if it d
offereth to returne upo
and again : for that is
and seeks nothing less th
wherefore thou must in
take it for granted tha

And further, for that departing from iniquity is a kind of a warfare with it, for iniquity will hang in thy flesh what it can, and will not be easily kept under, therefore no marvel if thou find it wearisome work, and that the thing that thou wouldest be rid of, is so unwilling to let thee depart from it.

And since the work is so weighty, and that it makes thee to go groaning on : I will for thy help give thee here a few things to consider of, And

1. Remember that God sees thee, and has his eyes open upon thee, even then when sin and temptation is lying at thee to give it some entertainment. This was that that made *Joseph* depart from it, when he was solicited to embrace it by a very powerful argument. Gen. 39:8,

2. Remember that Gods wrath turns against it, and that he will surely be revenged on it, and on all that give it entertainment. This made *Job* afraid to countenance it, and put him upon departing from it : destruction from God was a ter-

Draceu it, and thus
brought upon others.
the whole congregatic
tremble to think that a
brethren should give c

Josh. 22.
16, 17, 18.

to it.
4. Remember what
suffered by it, that he
verus from the power
made *Paul* so heartily to
it, and wish all Christian
well as he.

2 Cor. 5.
14.

5. Remember that t
now in hell-fire went
Psal. 9. 17. that they loved iniquity
Psal. 11. 6. not depart from it.

6. Remember that a
with a sin if st

Beauty of Christianity.

Remember that at the Judge-
day Christ will say to those,
from me, that have not
departed from their sin and
ity.

Luk. 13.

27.

Mat. 25.

41.

astly, Remember well, and think
h upon what a blessed reward
Son of God will give unto them
that day, that have joynd to
ir profession of faith in him a
ly and blessed conversation.

Having thus briefly shewed you
ese things, I shall come in the next
ace to shew you,

Why some, that as to words, right-
name the name of Christ, do not
depart from iniquity. That it is in-
ident to men to name the name of
Christ religiously, and not to de-
art from iniquity: I have proved al-
eady, and now I must shew you
why it is so, and the reasons are of
hree sorts.

The rea-
sons.

First, *Some profess him, yet have* First R
not saving faith in him, nor yet re- son.
ceived grace from him. That some
roffess him that have not faith in
im, nor received grace from him,
will make appear first. And then
it they do not depart from
iniqui-

For Jesus knew from the
who they were that believed
who should betray him. Now
believe not, they have no
grace in them: for faith is
and head grace, the begin
leading grace: he therefore
destitute of that, is empt
the rest. Besides, other S
also confirm this truth. ¶
some of the professors of C
n. 2. 20. were in his day, *vain*, or
that is, men void of grac
the Apostle suggesteth in
words below the Text, t
Gods house there are *Gold*
Tim. 2. *Silver* Saints, so their are:

Now they are these *Wooden*, and
by professors that he aimeth at
: Text; to wit, that they should
rt from iniquity, or else their
:ffion would do them no good,
these also that he despaireth of
e next words, saying, But, but
is great house of God there
not only be Golden and Silver
stians, but Wooden and Earth-
es. And if any man purge him-
from these, from these mens com-
es, and from these mens vices,
all be a vessel to honour sanctified,
meet for the Masters use, and pre-
! to every good work.

om all which it is gathered that
: are some that name the name
hrist in a way of professon,
have neither faith nor grace
em, and so consequently that do
depart from iniquity. For,
1st, These want that principle;
holy and blessed principle that
ld induce them thereunto; to
the great and principal graces
ie spirit, and they are four.

, As I have said, They want
that heart purifying grace: for
heart is purified by faith.

I As
have

3. no more than the *Ethiopian* change his Skin ; but nothing purifie the heart but faith. Therefore nothing can make a professe depart from iniquity where faith wanting. So then, when men fessedly name the name of C without having holy faith in they still abide by their iniquity they depart not from their iniquity but rather make of their profession a cloak for their iniquity, for malice, and for their covetousness and the like. It is not profession but *faith*. that bringeth God

sinners, and purifie your hearts, ye down- minded. Men, far from God, cannot think reverently of him, nor so speak and profess him, as standeth with the pure of Gospel Religion; wherefore without faith, draw near hither, that is Isa. 40. 1
faith, and again, let them come near, then let them speak, then let them profess. Without faith a man Heb. II.
cannot please God, because he cannot without it, stand before him in the spotless righteousness of Christ, nor depart from iniquity and live a holy life.

There are three things in Faith, that directly tend to make a man depart from iniquity.

1. It apprehendeth the truth of the being, and greatness of God, and so awaketh the spirit of a man.

2. It apprehendeth the love of his God in Christ, and so it conquereth, and overcometh the spirit of a man.

3. It apprehendeth the sweetness and blessedness of the nature of the Godhead, and thence perswadeth the soul to desire *here* communion with him, that it may be holy, and the enjoyment of him, when this world

fore those that make
their profession is, they
part from iniquity.

Secondly, *Repentance*, is
the great and principa
which the Holy Ghost
the heart: Wherefore v
also there can be no dep
iniquity. It is in vain to
of any man, let his pi
never so stately and gre
a stranger to sound *repent*
many are there in our
the Gospel is grown
that catch up a notio
things, and from that
a profession of the nam
Churches and

should be, and is one of the *first* steps into true Gospel profession: but some know nothing of it, untill they come to the *end* of all, and *their repentance* will do them no good. *Repentance* is not, but where the true fear of God is; yea, the fear of God is one ground of *repentance*. *Repentance* is the scouring grace, 'tis that which purges. *Repentance* is, as I may call it, that bitter pill without the taking, and sound working of which, base and sinful humours will rest unstirred, unpurged, undriven out of the soul. Can *repentance* be where godly sorrow is not? or can *repentance* be where the fruits of *repentance* are not? O the fruits of *repentance*, thick sown by preachers, but it comes up but thinly! Where shall the fruits of *repentance* be found? Confession of sin is one fruit of *repentance*; shame for sin, is another fruit of *repentance*; amendment of life, is another fruit of *repentance*; restitution for coufening, cheating, defrauding, beguiling thy neighbour, is another fruit of *repentance*; yea, if you would see the fruits of *repentance* as described by

Mark 1.
15.
Pro. 3.
chap. 16

Mark 1.
5.
Rom. 6.
Jer. 7.3.

Luk. 19.
5, 6, 7.

But this is a day that
read of, a day wherein
frequent, without *repentance*
conversion as 'tis, and then
the Church of God now
them, that religiously narr
of Christ, & yet *depart not*

Alas! all Houses, all
Shops, have hanging up i
sign of the want of repenta
nothing of the talk, of t

Ecclef. 7.
27, 28. the backs of most that
which of these is it tha
thousand for Men; and f
one of ten thousand do
they have repentance?
vel then that the name o

un behaviours, lascivious words,
 tempting carriages, signs of re-
 pentance : then I must say, the fruits
 of repentance swarm in our Land :
 if these be none of the fruits of
 repentance then, O, the multi-
 tude of professors, that religi-
 ously name the name of Christ, and
 yet depart from iniquity. But,
Thirdly, *Love* is, another of
 these great and principal graces,
 which the Holy Ghost worketh in
 the heart : wherefore let profession
 never so high, yet if *Love* be
 wanting there, to be sure such pro-
 fessors *depart not from iniquity.* 1 Cor. 1
 For all profession, and subjecting
 profession are counted nothing,
 where love is not. Love is coun-
 sidered a most infallible sign that a
 man is in a state of Salvation. *He
 that loveth dwells in God, is born of God,*
and knoweth him. 1 Joh.
7, 16, Love divideth it self
 to God, and to my Neighbour. Love
 to God, is, that we keep his sayings,
 his commandments, his Laws. *If a man
 love me, saith Christ, he will keep
 my words ; and he that loveth me
 keepeth not my sayings.* Joh.
14, 23, For this is
 the love of God, that we keep his

1. Where no love is, they
be tender of the name of
they are not afflicted because
keep not Gods Law.

2. Where no love is, men
deny themselves of that, and
therwise they might lawfully
the weak should fall, and
be destroyed.

3. Where love to God
is hatred against iniquity
love the Lord, hate evil.

A man cannot love God,
not holiness; he loves not
that loves not Gods word
not Gods word, that doth
It is a common thing to find

y service, better than amoral life. Love ! Love is gone out of the Country ; Love to the doctrine of the first Table , Love to the doctrine of the second Table. O how many professors, in Gods eyes, are accounted of no more than sounding brass for want of this ornament , love. 1 Cor. 1

To speak nothing of the *first* Table, where is he that hath his love manifested by the second ? where are they that feed the hungry, and cloath the naked, and send portions to them, for whom nothing is prepared ? Where is *Paul* that would not eat meat while the world standeth, lest he made his brother offend ? 1 Cor. 8
13.

Where is *Dorcas* , with her garments she used to make for the Widow , and for the Fatherless. Acts 9:30
 (See, where is that rich man that to his power) durst say as *Job* 39.
Job 30:2
chap. 3
 does, as is recorded in those Chap. 13: 32.

Others quoted in the Margent ? Love ! Love is gone , and now covering, pinching, griping and such things are in fashion ; now iniquity abounds, instead of grace , in many that name the name of Christ. They want love, and therefore cannot depart from iniquity.

so open in naming the name
he cannot *depart from in*
was said before of faith,
now of hope. *And ever*
1 Joh. 3. 3. *hath this hope in him, puri-*
self as he is pure. Here
cellent office, or rather eff
made manifest, it purifieth
eth a man ; it makes hi
Lord Jesus his example,
his Saviour. He purifi
even as he is pure ; to wit
body, in spirit, in life ;
fation. Hope of life
Christ, makes a man pu
in obeying the truth
Spirit. Hope to be

because in so doing they will condemn themselves and their manner of living in the world: where is that Minister now to be found that are say to his people, look on me, and walk as you have me for an example? or that dare say, what you see and hear to be in me, do, *and the God of peace shall be with you.* Philip. 3
These men had hope, and hope purified them to an example, till they became patterns to others: Is not this now far off from some professors in the world, are they purified, are they clean that name the name of Christ? are they weaned from that milk, and drawn from the breasts. No, nor their profession is not attended with grace; they name the name of Christ; well, but they do not depart from iniquity. Let a man believe a lie, and according to the quality of his belief, such will his obedience be; let a man hope for that, for which he hath no ground of hope, yet his hope will work with him according to the power thereof: And yet we have a generation of men that profess the blessed Gospel, which yieldeth the most

the most taking, and
that is named among
men, and for all that, t
worthy name, nor y
of it, doth make th
iniquity. But what t
they have taken up
want the Grace
Faith, the Repenta
hope of the Gosp
then, if they abide
en sort of profess
though the iniqu
still follows them
peth from them
But so much for
... do name th

and there is a work that is saving,
and that will do the soul good to
eternity.

1. There are *bare* notions, and they that have them, are such unto whom the Gospel comes in *word only*; such whose Religion stands *in word only*, and is not attended with a power suitable: that is, there goeth not along with the word, a power sufficient to subdue, and work over the heart to a cordial, and gracious close with that word that comes to them. Yet such is the noise, and sound of the word that they are willing to become professors thereof; there is some kind of musicalness in it, specially, when well handled and fingered by a skilful preacher. *And lo*, saith God unto such preachers, when their auditory is made up of such kind of hearers, *And lo, thou art unto them as a very lovely Song* (or as one that sings a Song of Loves) *of one that both pleaseth the voice, and can play well on an instrument: For they hear thy words but they do them not.*

1 The
5.
1 Cor.
19, 20

Ezcl
30, 2

2. But

against all attempts
bring the soul to gl
we read in several pl
that they have tasted
the world to come; but no
them safe to glory.
they go.

Heb. 6. 4. 1. They attain I
nation, to see much
by nature with.

1 King. 31. 2. This light stan
27, 28, 29. speculation, but lets fa
science, convincing ar
bowing and humblin

3. They submit to
ons, and reform; and
not only come out of

Beauty of Christianity.

5.

for the vindication of the truth of that Gospel which they profess. For

1. The word will be sweet unto them.

2. Christ, the gift of God, will be relished by them. Heb. 6

3. The powers of the world to come will be in them.

4. Some workings of the Holy Ghost will be in them.

5. And joy, which is as oyl to the wheels, will be with their souls. Luk. 1

Thus, I say, it is with some professors, who yet cannot be said to depart from iniquity, that is, for all ado, because the things that now are upon them, abide with them but a while. *For awhile*, they believe; Luk. 8
they rejoyce in the light *for a season*. Joh. 5
So they clean escape from them, 2 Pet.
who live in error *for a little*, or *awhile*; and after that return to their old course, and are again intangled with their iniquities and overcome. This is called, *A turning with the Dog to his own vomit again, and with the Sow that was washed, to her wallowing in the mire.* And some of these are set forth by this and such like sayings. *When the unclean* Mat 4
Spirit

Numb.

24. 3.

Acts 16.

14.

Heb. 6.

Cant. 5. 1.

Baalams eyes, and open Ly
he may give some *but a*
cause some to eat *abun*
may suffer some to fall
keep others by his power
faith unto salvation.

2. Besides, Gods wi
to wit, of those commo
if they were withdrawn
cause given (which yet
yet why may they not be
from these, as well as f
peculiar ones. He kno
that doth not know the
times hides his face fro
and also withdraws
the light and great infl

understandings, their will and affections, by their judgment and consciences were somewhat taken and allured, cause a withdrawing of these for tryal, and to see if they would cry after him to return.

But we will let these things pass, and call you again to a remembrance of what is in hand: we are now shewing that there be them that name the name of Christ, *that yet depart not from iniquity*, and in shewing the cause of their not so doing, one was for that the Gospel came to them in word only; and the other was for that though it came to others in power, yet not in power, or in *that* power, that effectually keepeth some to salvation. Upon this second reason I now am, and am shewing how it comes to pass that they that are under the power of the things that we have afore discoursed, should notwithstanding that return to their vomit again. One cause of this declension, or going back to iniquity I have just now touched upon, and we have *some more behind.*

Secondly,

way they *forget* w
men they were: 'Tis
they sang his praise
forgot his word. So th

1. They *forget* w
what conviction they

2. They *forget* w
sin they had.

3. They *forget* w
Christ and his word

4. They *forget* what
fort they had.

5. They *forget* how
ven they were.

remembered by us. For-
 liness is a very dangerous thing ;
 takes preaching vain, profession 1 Cor. 15.
 , faith vain and all to no pur- 1, 2
 . Such profession is but a dream,
 he professors but as dreamers ;
 anishes in the morning. This
 : *Paul* so caution the *Corinthi-*
 that they forgot not the preach-
 and the Author to the *Hebrews* ;
 rnestly call them, in their back-
 g , back to the remembrance
 rmer days, and to the recolle-
 of what it was that then had Heb. 10.
 : them to willingly indure their 32, 33.
 : fight of affliction.

forgetfulness, I say, makes things, no-
 s ; It makes us as if things had
 r been ; and so takes a way from
 oul one great means of stay ,
 ort and incouragement, when
 e *David* was dejected, the re-
 brance of the Hill *Hermon*
 his stay : when he was to go
 gainst *Goliath*, the remembrance
 e *Lyon* and the *Bear* was his
 ort : so when those that have
 the power of the things of God
 them, can think of this ; when
 re withdrawn , it will, even
 the

REVEL. 21. ~~THINGS~~ *things.* Ken

2, 3. *from whence thou art
and do thy first works.*

'Tis marvelous to
men are captivated
getfulness. Those t
have prayed, cryed, gr
ed for eternal life : T
times thought no pain
way too far , no hazz
to run for eternal life
sometimes were captiv
word, and with the co
thereof, and that, had it
could have pulled out t

Gal. 4.14.
15.

ought about them. Yea, they
: *strange*, and carry it *strangely* to
those that still are under the power
that word, and of that mighty
nd, by which sometimes themselves
re guided.

Should one say to some, Art not
ou the man that I once saw cry-
; under a Sermon, that I once
ard cry out, what must I do to be
ved, and that sometime ago I
ard speak well of the holy word
God: how askew will they look
on one; or if they will acknow-
lge that such things were with
em once, they do it more like
ages and rejected Ghosts, than
n. They look as if they were
lsted, withered, cast out and dry-

Joh. 15.

to powder, and now fit for
thing, but to be cast into the fire,
d burned. The godliness from
lich they are departed, and the
quity unto which again they have
ned themselves, has so altered, so
transformed, and changed their
urt, and mind, and ways. This
: *therefore* is the second thing which
: *shows* why some that have been un-
- *something* of the power of
things,

is the person
tends the word : f
-ways attends the
Tongue, or that of
these men that we
ed, though the
ber what they
yet Satan helps t
their neighbour
they were : and
favor, the fence
had, and sinne
that brought it
weak ; ye are
most unable to

the retreat, which they suppose they usually do, by finding fault first with their own unadvisedness, and with the over-persuasiveness of others; they also now begin to say farewell to conscience, yea, God and Heaven itself, and joyn in confederacy with the world again. Thus are they in a war, where no fear is; and the sound of a shaken leaf doth chase them. And there are four things are the cause of this.

First, For that, notwithstanding the former power that attended the word to their hearts, their hearts did still abide as hard as a rock, there was no true and sound breaking, nor softning in that: wherefore there the word wanted depth of earth, as our Lord is pleased to call it; and anon when the Sun was up, that which remained was presently scorched, and so withered away.

Secondly; Notwithstanding what they had sometimes enjoyed, yet the grace of the fear of God was wanting in them; so wanting, that what could hinder but that they should return to go as they came, and leave Christ,

Eccl. 7.
16, 17, 18

the power of thing
deader to them than
say than formerly: A
with such, as with th
for a time taken off fr
they love, by some ne
which they are ingage
out to look for *Davi*
but when he came at
mab, the spirit of Go
him and he prophesied.
but for a while, *Saul*
to his old envy against
again.

1 Sam. 19.
18. 24.

Favourable It comes

ways the Lord shall lead them forth Psal. 125.
th the workers of iniquity. 5.

When once God is angry with people; He can deal with them, e can give them up to those lusts judgment, that they will not be separated from by mercy. Yea, he can make a way for his anger to overtake them that have made a way by the deceits of their hearts, to go a Whoring from under him.

And these are the causes, why those that were once inlightned and have tasted the good word of God, and the powers of the world to come, return with the Dog to his own vomit again, and so though they have or do name the name of Christ, yet depart not from iniquity.

Thirdly, A third Reason, why they The third reason. that name the name of Christ, do not depart from iniquity, may be, because Grace is weak, and corruption strong. I speak now of them that are truly gracious: for as those that never had nothing but notion, *had never at all* depart from iniquity; and as those that never had *saving* grace, though common work-

E

ings

is to any body else, *that name the name of Christ*
gracious lips, depart from iniquity
though there is a great difference
twixt these, and the two sort
I mentioned before, these have
the true principles of holiness
in them; but the other nothing
of: yet they, even they, also
need of this exhortation: for
do not as they should, depart
from iniquity. Their graces as
yet are weak, and that is the
reason thereof.

That these do not depart
from iniquity as they should, is cle

by him, *Forgive us our*

is is clear also, because we
 le in this world, no where
 word, said to have attained
 ark and point of absolute
 on; but are bid to grow;
 on, to press forward, and
 ect holiness in the fear of
 Yea, the best of us all, even
 ostles and Prophets, have
 y made it manifest by their
 ions, that as yet they have
 arted from iniquity, as they
 but they have confessed, and
 not, that they were yet in
 suit of righteousness, and
 already attained.

2 Pet. 3.
 18.
 Heb. 6.12.
 Phil. 3.12,
 13, 14.
 2 Cor. 7.1.

his is clear also, for that the
 usness, by the which the best
 ts are justified in the sight of
 a righteousness of another,
 ir own; the righteousness of
 man, for that there is not
 on earth that doth good and
 . And what need we pray,
 us our trespasses, approach God
 perfections of another, and
 o perfect holiness, if we had
 attained, or were already

concerning this matter
ently testify the truth of what
When God came to his people
Egypt, and bid them forsake
Idols of *Egypt*, they did not
they rebelled against me, I
and would not hearken unto
they did not, every man, cast
the abominations of his eyes
either did they forsake the
Egypt. Well, He saved them
of *Egypt*, and brought them
the Wilderness, and said
there, Obey my Laws and
mandments; But the House
el rebelled against me in the
derness, they walked not in

Again, when God brought them Hag. 2. 1
 : of captivity, both they and
 ery thing that they did was un-
 an.

To be short, what says *Paul* in the Jam 3. 2
 enth to the Romans? what says 1 Jo. 1.
nes in the third Chapter of his
 istle? And what says *John* in
 first Epistle, and first Chapter?
 they not all confess, though
 mselves were Apostles, and so
 Grace and Gifts beyond any
 t breath in this world, that sin
 l iniquity was yet with them;
 l so consequently that there was
 : as yet, that departing by them,
 refrom, as there should.

And the reason, as I have said,
 ecause grace is weak, weak in
 best and most strong of the
 ats of God. Hence the greatest
 its use to complain, when much
 ulted with corruptions, or attend-
 with very hard service for God,
 heir weakness, and insufficiency,
 o a compleatness of doing the
 of God.

. *Moses*, when God did but bid Numb. 1
 nourish and succour *Israel* in the 11, 12, 13
 lderness, and carry them in his 14, 15
 bosom,

and the power of his corrup
that he cryed to God saying,
*not able to bear all this people also
cause it is too heavy for me. .
thou deal thus with me, kill
pray thee, out of hand, and
not see my wretchedness.*

2. Job, when he was, for a
of his integrity, to be exerci
while with some of the judgm
God, crys out in a fence of his
ness to bear them, and to go th
as he should: *Is my streng.
strength of stones, or is my flesh*
And again, *Am I a Sea, or a l*
that thou settest a watch over me
thou break a leaf driven to an

Job 6. 12.
hap. 7. 12.
hap. 13.
4, 25.

servant of this my Lord, talk with this my Lord? for as for me, straight-way there remaineth no strength in me, neither is breath left in me. Some may say, but this is natural weakness. But I ask, how came nature to be so weak, but through sin? the remains whereof abiding still upon the best of Saints, make them, notwithstanding their graces, incapable to do any thing as they should.

4. *Paul, a man of men, who had so much Grace, revelation of grace, and Communion with Christ, that sometimes he knew not whether he was in or out of the body, and yet you find him making bitter complaint of the weakness of his grace, and of the power of his corruptions. I am Carnal, saith he, and what I hate, that do I. How to perform that which is good I find not; when I would do good, evil is present with me. But I see another Law Rom. in my members, warring against the Law of my mind, and bringing me into captivity to the Law of sin, which is in my members. O wretched man that I am, &c. What complaints, what*

I have instanced in the
because as to failings at
ages, they are as free (
holy record faith) as :
whose lives you shall see
Bible : but you see that
too weak to do, and
iniquity as they would.

Grace may be said to
either when a lower or
thereof, is compared v
and greater degree of t
it may be said to be v
in what degree of it
shall be engaged by,
Yelf against sin, &c.

1. There are degree

: of these three can act so as should and would, and, consequently, so depart from iniquity their duty. Witness those four I mentioned but now, for they among the first rate of Saints, you see what they did, and hear what they said.

in is a mighty Tyrant: it is also called in our flesh, and has more power than in it which suiteth with it ever is sensual in us: The flesh loveth it well, though the spirit of Christian is against it.

in is an Active beast, and will not admit that the soul should attempt to put forth it self in any good thing, without opposition, and contradiction. When I should do good, it is present with me.

in is of a polluting and defiling nature; and what grace soever it catcheth, it staineth, and in staining, makes it weaker, than were it not defiled it would be. Besides, not grace, nor an act of grace in the world, I can escape untouched.

Unbelief stands ready to annoy in the grace, as well as in the *of faith*.

as we ought; nor *seeing*: *passion* often *patience*, and *angry meekness*. By these might be named, it is in us, opposeth our letteth them from a should. And because part of our self in it therefore, though our part be utterly again depart not from it a God chargeth *M* and unadvised words doth *Job* also.

Numb. 20.
12.
Pfal. 106.

we depart from iniquity. as we
ld.

. Because the strongest grace
not act without opposition.

. Because we that are the actors
lame, infirm, and made weak by
that dwells in us.

. Because grace and a state of
re, is not that wherein the per-
son designed for us doth lie; for
is in another world.

. This is a place to act faith

. This a place to labour and tra-
in.

. This is a place to fight and
stle in.

. This is a place to be tryed

And therefore this is no place of
fection, and consequently no
re, where Gods people can de-
t from iniquity as they should.
Now there is a twofold way of
arting from iniquity.

. One is when the mind is set
inst it, and withdrawn from the
; and liking of it.

1. Their understanding
the utmost baseness that is

2. Their judgment is n
med about the vileness of i
fection.

9. The conscience has
been convinced of all the
is in it. Then,

1. How should the soul
as it should.

2. How should the defi
from it, with that fervor
should.

3. And the will and af
turn away from it as they

2. Nor shun or refuse to imitate them in their evil, as we should. How easily are good men persuaded to comply with bad mens ways: Yea, *Jehosaphat* himself said to *Abab* that base one; Behold, I am as thou art, my people as thy people, my horses as thy horse. *Jeseph* could learn in *Pharaohs* Court, to swear by *Pharaohs* life. *Peter* also when dissembling was in fashion among the people, could learn to dissemble likewise.

I King
22. 4.
Gen. 4
15, 16
Gal. 2
12, 13

We shun not our own sins, or the sins of our own company as we should.

Christians learn to be proud one of another; to be covetous one of another; to be treacherous and false one of another; to be cowardly in Gods matters one of another; to be remiss and negligent in Christian duties one of another.

Besides, If I should go about to shew here, how Christians will hide iniquity, as *David*; how they will excuse it, as did *Aaron*, how they will plead for it, as did the men of the City of *Joash* for *Baal*, and the like, I might soon make it abundantly

2 Sam
12.
Exo
22, 1
Judg
29, 3

*very of them should
quity.* Yea, the obse
they do not do it as
still stand good ag

Wherefore, as i
that have nothing
that it is true in
wrought upon, but n
is true, upon those t
cious; observation,
damnation prove i
the world, proves
fession of the best m

I come now to ar
on, with which I wil
that is this, namely,
in way of profession a

out will freely consent to this.

Nor is there any thing ambiguous in the observation that we need *now* to stand upon the explaining of. For,

What iniquity is, who knows not?

That it cleaves to the best, who knows not?

That it is disgraceful to profession, who knows not? and therefore that it ought to be departed from, who knows not?

But because the motives in particular may not be so much considered as they ought, and because 'tis Satans design to tempt us to be unholy, and to keep iniquity and the professing man together: therefore I will in this place spend some arguments upon you that profess, and in a way of profession do name the name of Christ, that you depart from iniquity; to wit, both in the inward thought, and in the outward practice of it. And those arguments shall be of four sorts, some respecting Christ, some his Father, some our selves, and some the World.

First, The Christ, whom you profess, whose name you name, and whose *Disciples* you pretend to be,

ples, we ought ther
from iniquity, that
the truth of our p
world:

Secondly, They th
name of Christ, sho
iniquity, because I
name we name, is
that have a loving
ster that is continua
love unto his Serv
forward in doing
thereby they may
and acceptation of
Master. Why, thi
we depart from ini
throw sin away: tl

1 Thef.

continue with iniquity. *A son honoureth his Father, and a servant his Master: If then I be a Father, where is mine honour? and if I be a Master, where is my fear? saith the Lord of Hosts, unto you, O Priests, that despise my name? and ye say, wherein have we despised thy name.* Mal. 1

Fourthly, They that name the name of Christ should depart from iniquity, *because of his name*, that his name may not be evil spoken of by men: for our holiness puts a lustre and a beauty upon the name of Christ, and our *not* departing from iniquity draws a cloud upon it. Wherefore we ought to depart from iniquity, that the name of the Lord Jesus may be glorified, and not reproached through us.

Fifthly, They that name the name of Christ should depart from iniquity, *because of the Gospel of the Lord Jesus Christ.* That the Gospel of our Lord Jesus Christ, which they profess, may not be evil spoken of by our neighbours. The Gospel is called *holy*; therefore let them be ^{2 Pe} *holy* that profess it: The which ²¹ they can by no means be, if they depart

DE LANGE

keep that in good estimation in the world. they can by no means depart from it.

Sixthly, They that name of Christ should iniquity, *Because the that name is holy.*

is an holy profession that bear the vessel

The vessels, that is for by that, is as it about the name, and Christ. We must

profession. Christians should be excellent in the management of their profession, and should make that which is good in itself, good to the Church and to the world, by a sweet and cleanly managing of it.

Seventhly, They that profess the name of Christ, or that name is religiously, should to their utmost depart from iniquity, *because of the Church of Christ which is holy*. He that religiously professeth the name of Christ, has put himself into the Church of Christ, though not into a particular one, yet into the universal one. Now that is holy. What agreement then hath the temple of God with Idols? I, or any Pillar, or Post, or Pin, or member of that temple. One black sheep is quickly espied among five hundred white ones, and one marginie one will soon infect many. One also among the Saints, that is not clean, is a blemish to the rest, and, as Solomon says, *one sinner destroyeth much good.* 2 Cor. 16.
Eccl. 9.

Eighthly,

Exod. 30. Men of old before
17, 18. 19. meddle with holy
20. 21. wash their hands
a vessel prepared
Now since they th
religiously do al
Christs appointme
fo wash and be cl
hands ye finners
meddle with Chr
ments: Wash left
for your not d
quity.

Ninthly, They
name of Christ r
depart from iniq
Christe absc...

speak against him, because of the
 meanness of his person ; here some
 again speak against him, because of
 the plainness of his doctrine ; also
 some speak against him, because of
 the meanness of his followers ; and
 some speak against him, because of
 the evil deeds of some that profess
 him. But if he that gives just oc-
 casion of offence to the least of Saints
 had better be drowned in the
 Sea with a Mill-stone about his
 neck : what think you, shall his judg-
 ment be, who, through his
 mingling of his profession of Christs
 name, with a wicked life shall
 tempt or provoke men to speak a-
 gainst Christ?

I come now to those arguments
 that respect God the Father.

First, Then, they that profess
 the name of Christ should depart
 from iniquity ; *because of God the*
Father, because God the Father *has*
made Christ to be to us what he is ;
 to wit, the Apostle and High-
 Priest of our profession. *He that ho-*
noureth not the Son, honoureth not the
Father, which hath sent him. Nor
 can the Father be honoured by us.

and would hold the word
that you have believed in
part from iniquity, for the
sake that hath sent him.

Secondly, As it is the Father
has made Christ to us who
so it is the Father, who has
us to partake of Christ and
benefits: *Wherefore we must de-*
2or. 1. 9. *iniquity,* that profess the
:b. 3. 14. *Christ,* that we may glorify
his call. He has called us
fellowship of his Son Jesus
That is, to partake of all that
that is in him as Mediator

1] and left others in their sins Heb. 3.1.
erish by his judgments, it is 2 Pet. 1.2,
we should depart from ini- 5.
Specially since the call by
he called us, is heavenly, and
and because he has not only
ed us to *glory*, but to *virtue*.

Thirdly, We that religiously name
the name of Christ, should depart
from iniquity, because God the Fa-
ther of our Lord Jesus Christ has
commanded us so to do. Wherefore
bind up the loyns of your minds,
be sober, and hope to the end, for
the grace that is to be brought un-
to you at the revelation of Jesus
Christ. As obedient Children, not
fashioning your selves according to
your former lusts in your ignorance;
but as he that has called you is holy,
so be ye holy in all manner of con-
versation: Because it is written,
Be ye holy, as I am holy.

Fourthly, They that religiously
name the name of Christ, should
depart from iniquity, that they may
answer the end for which they are
called to profess his name. The
Father has therefore called them to
profess his name, that they might be
trees

fruits that become that holy
sion, that you may be calle
of righteousness, and that G
be glorified for, and by you
Ila. 61. 3. fessed subjection to the Go
his Son.

Fifthly, They that name (as
the name of the Lord Jesus
should depart from iniquity, &
may show to the world the nat
power of those graces, which God
ther has bestowed upon them that
giously name the name of Christ.
rather, because, he that reli
nameth that name, declare
by his so naming of him, tha
received grace of the Fath

be grieved. The countenancing Eph.4.3
iniquity; the not departing there-
from, will grieve the holy spirit of
God, by which you are sealed to
the day of redemption: and that is a
seal of an higher nature than men com-
monly are aware of. He that grieveth
the spirit of God shall smart for
it here, or in Hell, or both. And
that spirit that sometimes did illu-
minate, teach and instruct them,
and keep silence, can cause dark-
ness, can withdraw it self, and suf-
fer the soul to sin more and more;
and this last is the very judgment of
God's judgments. He that grieves the
spirit, quenches it; and he that 1 Thes. 19.
sets it, vexes it; and he that vexes
sets it against himself, and tempts
to hasten destruction upon him-
self. Wherefore take heed, professors,
and ye that take heed, you that religiously
use the name of Christ, that you
tangle not with iniquity, that you
grieve not the spirit of the Lord
do such things against you,
whose beginnings are dreadful, and
whose end in working of judgments
unsearchable. A man knows not
whither he is going, nor where he
shall

may be iudged
has sinned *that* sin which
the Sin against the F
And if God shall once
to *that*, then thou art
cage, out of which the
deliverance nor redempt
ry. one therefore that nam
of Christ, depart from i
this second considerati

Thirdly, In the next
now to those argumen
spect thy self.

First, Those th
name the name of (

truth is not in him : The truth that he professes to know, and that he saith he hath experience of, is not in him. Every man that nameth the name of Christ, is not therefore a man of God, nor is the word in every mans mouth, truth ; though he makes profession of that worthy name. It is then truth *in* him, and *to* others with reference *to him*, when his mouth and his life shall agree. Men may say they are Apostles, and be lyers : they may say, they are *Jews*, that is Christians, and lie, and be lyers, and lie in so saying. Now this is the highest kind of lying, and certainly must therefore work the saddest sort of effects. Thus mans best things are lies. His very saying, I know him, I have fellowship with him, I am a *Jew*, a Christian, is a lie. His *life* giveth his *mouth* the lie : and all knowing men are sure he lies. 1. He lies unto God : he speaks lies *in* the presence, and *to* the very face of God. Now this is a daring thing : I know their lies, saith he : and shall he not recompence for this? See these *Scriptures* in the Margent. and take

1 King
24.

Rev. 2.
chap.

Acts 5
Rev. 2
27.
chap.
15.

ing man; every man that is
judge of the tree by the
knows that that man is a li
that his whole profession as
self is a lie, if he doth not
from iniquity. Thus *Paul* ca
slow bellies, the unsound pro
Tit. 1. 12, among the *Cretians*, liers. The
13, 14, 15, so in his eyes, for that their p
16. on of the name of *Christ* w
seconded with such a life as
a people professing godliness.
did not depart from iniquity.
again, 3. Such a man is a lier
own soul. What ever such
promiseth to himself, his so

resolved that the loose-lived pro-
 bor shall not stand in the judgment,
 any such sinners in the congre-
 ion of the righteous. They
 e lied to God, to men, and to
 mselves; but J. sus then will not
 unto them: He will plainly tell
 n that he hath not known them,
 that they shall not abide in his
 sence. But,

secondly, Those that religiously
 re the name of Christ should
 art from iniquity, else, as they
 liers in their profession, so they
 self-deceivers. I told you but
 r such lie to themselves, and so
 sequently they deceive them-
 es. *But be ye doers of the word, Jam. 1. 22*
hearers only, deceiving your own
rs. 'Tis a sad thing for a man,
 and about eternal things, to
 ve a deceiver of others; but
 a man to deceive himself,
 own self of eternal life,
 is saddest of all: Yet there is in
 a propenseness so to do.
 ce the Apostle says, *be not de-*
ed, and let no man deceive him-

And again, *If any man among* vers.
seem to be religious, and bridleth

for they seem to me to be
to shew how bold and p
ously desperate some men
who yet religiously nam
name of Christ : desperat
at self deceiving. *He deceiv*
own heart ; he otherwayes p
deth it, than of its own self it
go : Ordinarily men are sai
deceived by their hearts, but
a man that is said to decei
own heart, flattering it off
fcent and dread of those co
ons, that by the word someti
hath been under : perswading
that there needs no such str
of life be added to a profit

ly when men do it willingly ,
of the most unnatural, un-
able, and unaccountable acti-
the world. 1. It is one of
st *unnatural* actions. For here
seeks his *own* ruin, and *privily* Prov. 1.
or his own life. We all cry 18.
gainst him that murders his
en, his Wife, or his own
and condemn him to be one
se that has forgot the rules,
ve of nature: But behold the
ider consideration is engaged in
esigns as will terminate in his
struction: he deceiveth his
soul. 2. This is also the
unreasonable act; there can
se, nor crum of cause that has
st spark or dram of reason;
any thing that looks like rea-
e shewen why a man should
e himself, and bereave his
st eternal life. Therefore,
ch men are usually passed over
astonishment and silence. *Be*
red O Heavens at this! and be Jer. 2. 11,
ribly afraid, for my people have 12, 13.
ted two evils, they have forsak-
the fountain of living waters,
ewed them out Cisterns, broken

own utterings. 11
ple far gone to be su
ved to such an he
gence, carelesness, v
desparateness of spi
pleasure *in*, and mak
which will assuredly
forever. But this is t
fessing of Christ, and
ing from iniquity. T
judgment of God i
give such over to t
themselves in thei
ings.

Thirdly, Those

and free from offence and scandal. Iniquity is so intailed to religion, and baseness of life to the naming of the name of Christ, that one may say of the professors of this age, as 'twas said of them of old, *All places are full of vomit and filthiness, so that there is no place clean.* Isa. :

Where are they even amongst those that strive for the rule, that mind it at all, when it pinches upon their lusts, their pride, avarice and wantonness? Are not, now adays, the bulk of professors like those that strive at a Gnat and swallow a Camel? Yea, do not professors teach the wicked ones to be wicked? Ah! Jer. Mat. 24.

Lord God, this is a lamentation, and will be for a lamentation. What a fore-disease is now got into the Church of God, that the Generality of professors should walk with scandal!

No fashion, no vanity, no profuseness, and yet no niggardliness but is found among professors. They pinch the poor and nip from them their due, to maintain their own pride and vanity. I shall not need to instance particulars, for from the Rich to the Poor, from the

ty'of 1cau...
by their lives, the na:
Lord. For they profess,
that worthy name of C
are not, as they should, dep
iniquity.

1. Hence the name
polluted and reproach
God is weary and cries
Ezek. 20. *ye my name no more w*
39. *and with your Idols. O d*
my name, says God:
off profession, and g
his wickedness. Tel
you will not depart
that Christ and you
that you have left h
to wh

ligion, because of you; since you tell them that Christ and you are parted.

But,

2. If you will not leave off to name the name of Christ, nor yet depart from iniquity, you also scandal the sincere professors of Religion; and that is a grievous thing. There are a people in the world that have made it their business ever since they knew Christ, to cleanse themselves from all filthiness of flesh and spirit, and that desire to perfect holiness in the fear of God: and you scandalous professors mixing your selves with them, 2 Pet. 1 13. Jud. 1 *make their gold look dim*, You are spots and blemishes to them; you are an evil mixing it self with their good, and a scandal to their holy profession. They are you that make the heart of the righteous sad, whom God would not have sad. They are you that offend his little ones. O! the Millstone that God will shortly hang about your necks, when the time is come that you must be drowned in the Sea, and Deluge of Gods wrath.

1 Tim. 6.
1.
Tit. 2. 5,
10.

inordinately in the world
they might adorn the doctrine
their Saviour : but thou thou
fellest, and yet departest not
iniquity ; thou causest the name
doctrine which thou professest
blasphemed, and reproached
men of this world ; and that
thing, a thing that will be
heavy a load upon thee, which
shall open thine eyes (and
open them either here or in
that thou wilt repent it with
bitterness of soul. The Lord
thee to the making of thee

tempt and scorn : See the first of
th. 2. These are they that his
ple shall have in great contempt.
refore, saith he, have I also made Mal. 2.
contemptible and base before all Jer. 25.
people, according as you have not 9, 18.
my ways, but have lifted up the
against my Law. 3. Such shall also
contemned, and had in derision
the men of this world. They
ll be an hissing, a by-word, a taunt
la reproach among all people.
him that honoureth me, saith God,
vill honour, but he that despiseth 1 Sam.
, shall be lightly esteemed. 30.
I re-
mber that *Philpot* used to tell the
pists that they danced B A R E -
R S E D in a Net, because of the
l of their ways ; and the Lord
ls professors have a care *that the*
me of their nakedness does not ap-
er, or lest they walk naked, and
eir shame be discovered. For
ose professors that depart not
om iniquity, however they think
themselves, their nakedness is
en of others. And if it be a shame
the modest to have their naked-
s seen of others, what bold and
azen brows have they who are not
ashamed

Fourthly, Those that reli-
name the name of Christ, a
not depart from iniquity; T
Mat. 18.7. *the cause of the perishing of*
Wo, saith Christ, to the world
of offences: And again, wo
man by whom the offence cometh.
are they that cause many to
at sin, and fall into Hell.
you that are such, what Go
Mal. 2. 8. *to you. You have caused n*
stumble at the Law, and at
on. Men that are for tal
occasion, you give it them
that would enter into the Kin

he men that tempt the igno-
to harden themselves against
: own salvation. A professor
hath not forsaken his iniquity,
ke one that comes out of the
house among the whole, with
Plague fores running upon.

This is the man that hath the
th of a Dragon, he poysons the
round about him. This is the
that slays his children, his
nen, his friend, and himself.
at shall I say? A man that nam-
the name of Christ, and that
irteth not from iniquity; to
m may he be compared? The
isees, for that they professed re-
m, but walked not answerable
eto, unto what doth Christ
pare them, but to Serpents and
ers; what does he call them, but
ocrites, Whited Walls, Pain-
sepulchers, fools, and blind? Mat 23.
tells them that they made men
e the children of Hell than they
e before. Wherefore such an
cannot go out of the world by
self: for as he gave occasion of
dal, when he was in the world;
he the cause of the damnation

of.

REV. 12. 4. THE DRAGON, draw up
of Heaven, and cast
earth with their most
cast many a professor
and carnal delights, &
filthy conversations.

Acts 20. The Apostle did
30. when he spake of th
Phil. 3. 18, such offence he kn
19. and would be in the

These are the chi
gines of Satan, with
eth wonders. One *Bar*
roboam, one *Abab*, O
bring such to Satans
are the Tares that he
among the wheat, &

in the face, unto the professi-
whose name, they have in-
an unrighteous conversation?
do they think that he doth not
what they have done, or that
may take him off with a few
and wringing of hands, when
on the Throne to do Judge
against transgressors. O! it
even better they had not known,
not profess: yea, better they
ever been born. For as Christ
of *Judas*, so may it be said of
; It had been good for that
if he had never been born.
as Christ says it had been good,
ter says, it had been better. **Mark 1**
l they had not been born, and **22.**
r they had not known and **2 Pet. 2.**
: profession of the name of **20, 21.**
t.

perhaps some may ask me, Quest.
iniquity they must depart from,
religiously name the name of
?

answer, first; in general, Those **Ans.**
religiously profess the name of
t, must depart from all iniquity. **Heb. 12.**
should lay aside every weight; **1 Thec**
should fly all appearance of **22.**
evil.

of *all*, parting with *all*,
all, is a very hard chap

Luk 14. 33. And yet the Lord J
there, saying so *likewij*
he be of you (of any of y
felleth my name) *that*
all that he bath, he can
uple. Christ by this
reth more of them that
to forsake all iniquity :
to be sure, every sin

Hof. 10. 2. No less than *Universal*
will prove a man sincer
ded heart *is a faulty on*

Job 20. 13. forsaketh not every sin,
Joh. 14. 21 *the Law*, nor can he hav
22, 23, 24. all Gods Commandme

man can serve two Masters. Christ is a Master, and sin is a Master: a, and Masters are they, so opposite, that he that at all shall cleave to the one, shall by the other be counted his enemy. If sin at all countenanced, Christ counts himself despised. What man would count himself beloved of his Wife, that knows she hath a bosom for another? *Thou shalt not be for another man*, saith he, *so will I be to thee.* Would the King count a Loyal subject, who would hide his house, nourish in his Bed, and sit at his Table, one that invincibly hateth and seeketh to disorder his Majesty? Why, sin is his enemy to the Lord Jesus Christ: therefore as Kings command that Traitors be delivered up to Justice; so Christ commands, *that we depart from iniquity. Take away all iniquity*, is a good prayer, and to *lift unto blood, striving against sin*, a good warfare, and he that brings every thought to the obedience of Christ gets a brave victory. ⁵ Grace leaveneth the whole soul, and

Hof. 3. 3.

Hof. 14. 2

Heb. 12. 4

2 Cor. 10

power, faculty, or pallior
soul un sanctified ; wherefore
no corner in a sanctified sou
sin may hide his head, to
and abode without controu
sequently, he that has har
this or that sin , and that
an hiding place, and an al
it in his heart, is no Christ
Let them then that christia
the name of Christ, make
fest that they do not do
edly, by departing from
But,

Answ.2. . *Secondly,* And more part
They that name the name o
as above . let them deno

Covetousness ? is it fleshly
And let him labour, by all
; to leave off and depart from

This is that which *David* cal-
is own iniquity, and saith, I was
upright before him, *and I kept*
lf from mine iniquity. Rightly *Pfal.18.2:*
these two put together ; for it
: possible that he should be an
ht man that indulgeth, or coun-
iceth his constitution-sin ; but on
ontrary, he that keeps himself
that will be upright as to all the
and the reason is, because if a
has that grace as to trample up-
and mortifie his darling, his bo-
his only sin, he will more easily
more heartily abhor and fly the

and indeed, if a man will depart
iniquity, he must depart from
darling sin first : for as long as
is entertained, the other, at
those that are most suiting
that darling, will always be
ting of him. There is a man
has such and such haunt his
ê, and spend his substance, and
ld be rid of them, but cannot :
now, let him rid himself of that,
for

ease be
with sin. There is
plagued with many sin
because he imbraceth on
him turn that one out o
that's the way to be rid
Keep thee from thy
bosom, thy constituti
Motives to prevail
fall in with this exhor
veral.

1. There can no
appear in thee, no
sion of Christ thou
cast away thy bos
constitution-sin, i
his *visible sin*; 'ti
ours know

retous still ; was light and wan-
fore, and is so still. He is
ame man, though he has got a
mouth. But now, if thy *con-*
ion-sin be parted with, if thy
ing be cast away, thy *conversi-*
s apparent, 'tis seen of all, for
casting away of that is death
he rest, and ordinarily makes a
nge throughout.

2. So long as thy constitution-sin
nains, as winked at by thee, so
g thou art an hypocrite before
od ; let thy profession be what it
all : also when Conscience shall a-
ake and be commanded to speak
to thee plainly, what thou art, it
ill tell thee so, to thy no little
exation and perplexity.

3. Besides, do what thou canst,
so long as thou remainest *thus*,
thou wilt be of a scandalous life.
No honour is brought to religion by
Such. But,

Again, As they that name the
name of Christ should depart from
their *constitution-sin* : so they should
depart from the sins of other mens
tempers also. Much harm among
professors is done by each others sins.
Ther

among professors, but beh
also he meeteth with wic
with men that have not
from iniquity, and there
tangled. This is a sad tl
yet so it is. I doubt there
in the world, I mean p
that will curse the day
they were acquainted with
fessors. There are profe
are defilers, professors that
ed men, professors of who
man may learn to sin. I
of these, lest having fled
own sins, thou shouldest
with the sins of others. I

Jer. 5. 26.

Jer. 2. 33.

way of sinning. This was a trick that *Israel* plaid of Old: for when Gods Prophets followed them hard with demands of Repentance and Reformation, then they would *gad about to change their ways*; but behold, they would not change a bad way for a good, but one bad way for another; hopping as the *Squirrel*, from bow to bow, but not willing to forsake the tree. Hence they were said to return, but not to the Most High. Take heed I say of this: Many leave off to be drunkards, and fall in with covetousness: many fall off from covetousness to pride and lasciviousness: take heed of this. This is a grand deceit, and a common one too, a deceit of a long standing, and almost a disease *Epidemical* among professors.

Many times men change their darling sins, as some change their Wives and Servants; that which would serve for such an one this year, may not serve to be so for the year ensuing. Hypocrisie would do awhile ago, but now Debauchery. Profaneness would do, when Profaneness was in fashion: but now a deceitful Pro-

heed therefore of
thing.

5. Dost thou prof
Christ, and dost thou
be a man departing
take heed lest thy d
iniquity should be b
Some do depart fro
persons in wranglin
from one another ;
time, but when the
by means of some i
are reconciled again
the intercessor betw
G. and though the

d his sins, and been gone. Take therefore, O professor: For thereger of this, and the heightger lies in it. And I thinkatan, to do this thing, makes those sins again, to begin joynder, which he findeth suitable to the temper and ution of the sinner. These

I may call them, the Master they suit, they jump with mper of the soul: these as the end of the Wedge, enth ease, and so make way ose that come after, with

Satan knows he can rend ul in pieces. Wherefore, o help this, take heed of ig with thy sins again, when ou hast departed from them: s a smooth tongue; if thou to its enchanting language, ten d to one but thou art intan-

See the saying of the Wise- *with much fair speech she caused* Prov. 7. 21, 22. *yield, with the flattering of* s, *she forced him. He goeth er straightway, as an Ox go- the slaughter, or as a Fool to ection of the Stocks. He heard*

fore of listning to the cha
with sin inchaleteth the so
like the deaf Adder, sto
plug it up, to sin : and let
open to hear the words

Ans^w. 3. *Thirdly,* Let them tha
name of Christ, *depart from*
of the times. There are sin
be called *the iniquity of the*
thus in *Noahs* day, it was
day, and 'twas thus in Chi
mean in the days of his fle
a famous thing for profes
themselves from the in
the times. Here lay *A*
lency, here lay *Lots* exce
will lie the excellen

of righteousness, in their Generation. Hence 'tis said of *Noah* that he was a just man, and perfect in his Generations. And again, The Lord said unto *Noah*, come thou and all thy house into the Ark; for Gen. 6. I have seen righteous before me, in this Generation. The meaning is, he kept himself clear of the Chap. 7. 1
 sin of his day, or of the Generation among which he lived.

The same I say of *Lot*, he kept himself from the sin of *Sodom*; and hence *Peter* cries him up for such a righteous man. Just *Lot*, saith he, what righteous man, whose righteous soul was vexed with the filthy conversation of the wicked. 2 Pet. 2. 7, 8. Mark a Just man, a Righteous man, his righteous soul, &c. But how obtained he this character? Why he abhorred the sin of his time, he fell not in with the sin of the people, but was afflicted and vexed there about: yea, it was to him a daily burden. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds. So *David*, beheld, saith he, the transgressors, Psal. 11 158.

though a man should with
firmity be guilty of others,
is accounted upright. And he
(I think) that *David* was
man after Gods own heart ;
because he served his own
on, by the will of God, or as
gent reads it, after he had in
age served the will of God. In
of the times Satan, as it were
his Standard in defiance
seeking then to cause his name
signal way to be dishonoured
that by the professors of
And hence it is that the L

y, therefore he and his family
ist be partakers of Gods delive-
ace: The other must die before,
d not be permitted to the mercy
the Ark, nor to see the new
orld with *Noah*. Unbelief was

: sin of the day, when *Israel* was
ing from *Egypt* to *Canaan*;
efore all that were guilty of
it transgression, must be deny-
to go in to see that good Land,
a, though it were *Moses* him-
f. *And the Lord said to Moses*

and Aaron, because ye believed me Numb. 2
, to sanctifie me in the eyes of the 12.
children of Israel, therefore ye shall
bring this Congregation into the
land which I have given them.

The sin of the day, is an high
nsgression; from the which be-
lie *Caleb*, and *Joshua* kept them-
res, God kept them from all the
sting Plagues, that overtook all the
t, and gave them the Land which
had promised to their *Fathers*.

my servant Caleb, because he had Numb. 1.
other spirit in him, and hath fol- 22, 23, 2
ed me fully, him will I bring into
Land, whercunto he went, and his
I shall possess it. Idolatry was the

be.

o Isra
nylon.

wem
all be
the

at i

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stray

unto

they

to m

Lor

San

omy

ey sh



are open, they are declared as Isa. 3. 9. .
ms were. They that have im-
ed them, are not ashamed of
n : Yea, they have got the
ness to plead for them, and
count them their enemies that
to reform them. All tables
full of Vomit and filthiness.
l for Pride and Covetousness
loathing of the Gospel, and
temning holiness, as these have
ered the face of the Nation :
hey have infected most of them,
now name the name of
ist.

and I say again, when you find
a professor that is not horribly
ted with some of these things,
exclude not the Ministers nor
r families) let him be as a
on upon an Hill, or as an *Insign*
ur Land. But says one, would
have us singular? and says an-
er would you have us make
selves ridiculous? and says a
d, such and such more Godly
e than we, do so. But I answer, if
l has made you singular, and called
to grace, that's singular; and
you walk in ways that are singu-

all other
iniquity will make
to be holy in all manner of
fation will make you ridiculous, then
be contented to be counted so. As
for the Godly-wise you speak of,
let them manifest themselves to b
such by departing from iniquity.
I am sure that their being tain
with sins of the day, will not pr
them godly-wise. Behold, I
taught you, said Moses, Statute
Judgments, even as the Lord m
commanded me; that ye shoul
in the Land whither ye go to
Keep therefore, and do them,
is your wisdom, and your un
ing in the sight of the Nation
of all these Sta

men (the inventors of these vain
 ies) have out-witted the law of
 d ? *What Nation is there so great,* Deut. 4. 5
who hath God so nigh unto them as his 6, 7, 8.
people have, and as he is in all things
we call upon him for ? and what
nation is there so great, that hath Sta-
tes and Judgments so righteous, as
this law, said Moses, which I set
fore you this day. This then is
 at which declareth us to be godly-
 se, when we keep our soul dili-
 ntly to the holy words of God :
 d fit not only our *tongues and lips* ,
 it also *our lives* thereto.

Fourthly, But again, let them that Answ. 4
 me the name of Christ depart
 om the iniquity, that is, as I may call
 ; from *family-iniquity*. There is
 i *house-iniquity* ; an iniquity that
 ves not to walk abroad, but to
 rbor within door. This the
 oly man *David* was aware of,
 herefore he said that he would be-
 ave himself wisely, in a perfect
 ay ; yea, saith he, *I will walk with* Psal. 101
 i *my house, with a perfect heart.* 2.
 Now this *house-iniquity* standeth
 these things.

First, *For house broyles and*
it is an iniquity to be d
from, whether it be betwi
band and Wife, or otherwif
as I said, is an iniquity th
not to walk abroad, but yet
horrible plague within doo
many that shew like Saints
yet act the part of Devi
they are at home, by giv
to this house-iniquity; by
ing of this house-iniquity.
quity meeteth the man
wife at the very threshold

her Saviour : and untill each relation be managed with respect to these things : this house-iniquity will be cherished there. O ! God sees within doors as well as without, and will judge too for the iniquity of the house as well as for that more open.

2dly, As house-iniquity standeth in domestick broyls, and Contentions : So it also standeth in *Chambrings* Ro. I and *wantonness*. Wherefore the Apostle puteth them both together, saying, *not in chambring and wantonness, not in strife and envy.* This chambring and wantonness is of a more general extent, being entertained by all, infomuch that sometimes from the head to the foot all are horribly guilty. But, *it is a shame to speak of those things that* Eph. *are done of some in secret : For through* Rom. *the lusts of their own hearts, they dis-* 24, 2 *honour their own bodies between themselves, working that which is unseemly, to their ignominy and contempt ; if not with their fellows, yet with God, who sees them ; for the darkness* Pla *ness hideth not from him. It was for*

WORSHIP...

14. at, that say, *The iniquity*,
shall not be purged with sacrifice
offering for ever. Such an evil thir
house-iniquity in the eyes of
God that is above.

Tim. 3. 2, 3. *Thirdly,* As domestick iniq
standeth in these, *so also in the*
orders of children and servants. C
drens unlawful carriages to t
Parents, is a great house-iniquity
and a common one too. *Disobedie*
Parents is one of the sins e
last days. O! 'Tis horrit
behold how irreverently, ho
spectively, how sawcily and
pertly, children, yea, pr
children at this day, carr

I will add that this sin reigns in little and great, for not only the small and young, but *men are disobedient to their Parents*; and indeed, this is the sin with a shame, that men shall be disobedient to Parents; the sin of the last times, *that men shall be disobedient to Parents*, and without natural affection. Where now adays shall we see children that are come to men and womens estate, carry it as by the word they are bound, to their aged and worn-out Parents? I say, where is the honour they should put upon them? who speaks to their aged Parents with that due regard to that relation, to their age, to their worn-out condition, as becomes them? Is it not common now adays for Parents to be brought into bondage, and servitude by their children? For Parents to be under, and children above; for Parents to be debased, and children to Lord it over them. Nor doth this sin go alone in the families, where it is: no, those *men* are lovers of their own selves, Covetous Boasters, proud, *Blasphemers*, that are disobedient

shall behave
the antique; and the base
the honourable. This is a com
sin, and a crying sin, and to t
shame be it spoken that are gui
a sin that makes men vile to
high degree, and yet it is the fi
professors. But behold how the
people brands them: he saith,
have but a form of godliness, and
by the power thereof, and bid
godly shut them out of their fello
This sin also is, I fear, grow
such a bight in some, as to
them weary of their Parents
of doing their duty to
Yea, I wish that some are n
Fathers and Mori

Tim. 3.
3, 4, 5.

them off that are guilty of it.

them then that name the
ie of Christ, depart from this ini-
y.

Disorders of Servants, is also an
se-iniquity, and to be departed
n by the godly. *He that work-* Psal. 101.
deceit shall not dwell within my 7.
te, said David; and he that telleth 2 Chro. 9.
shall not tarry in my fight. One 4.

the rarities in Solomons house,
which the Queen of Sheba was
taken with, was the goodly or-
of his Servants.

Some of the disorders of Ser-
ts are to be imputed to the Go-
nors of families, and some to the
vants themselves. Those that
to be imputed to the Governors
Families are such as these.

1. When the Servant learns his
ness of his Master, or of her
tress.

2. When Servants are counte-
ced by the Master against the Mi-
fs; or by the Mistress against the
ster: or when in opposition to
ier, they shall be made equals in
igs.

3. When

... to be imput
vants themselves are.

1. Their want of their superiors.
2. Their backbiting of them.
3. Their unfaithfulness of them.
4. Their murmuringful commands, &c.

From all these Duties let every one diligently nameth the name
And before I leave thee, to enforce my
urge upon you a few
ons to work with you

2. And will it not be a sad complaint that thy servant shall take up against thee, before the Judge at the last day, that he learnt the way to destruction in thy house, who art a professor. Servants though themselves be carnal, expect when they come into the house of professors, that there they shall see religion in its spangling colors; but behold, when he enters thy door, he finds sin and wickedness there. There is pride instead of humility, and heighth and raillery instead of meekness and holiness of mind. He looked for an house full of *Vertue*, and behold, nothing but *Spiders-webs*, Fair and plausible abroad; but like the *Saw* in the *Mire* at home. Bles me, saith such a servant, are these the religious people! Are these the servants of God, where iniquity is made so much of, and is so highly entertained! And now is his heart filled with prejudice against all religion, or else he turns hypocrite like his master and his mistress, wearing, as they, a cloak
of

him, and ^{my} the Lord. To make religion, the power of godliness the chief my designs at home, among those among whom God by a special blessing has placed me, is that which is pleasing to God, and that which is a good report of him. But to these; and to come to other things.

1. A Master of a family, and a head of the same, are those entrusted of God, with those their tuition and care to be bestowed up for him; be they children or servants. This is plain from the Text last mentioned: where there is a charge committed to them, to look to it, and

2. And will it not be a sad complaint that thy servant shall take up against thee, before the Judge at the last day, that he learnt the way to destruction in thy house, who art a professor. Servants though themselves be carnal, expect when they come into the house of professors, that there they shall see religion in its spangling colors; but behold, when he enters thy door, he finds sin and wickedness here. There is pride instead of humility, and heighth and raillery instead of meekness and holiness of mind. He looked for an house full of *Vertue*, and behold, nothing but *Spiders-webs*, Fair and plausible abroad; but like the *Sons* in the *Mire* at home. Al. Bless me, with such a servant, are these the religious people! Are these the servants of God, where iniquity is made so much of, and is so highly entertained! And now is his heart filled with prejudice against all religion; or else he turns hypocrite like his master and his mistress, wearing, as they, a cloak

of

by.
3. When, though they own
books to be good and godly,
they will not conform t
to.

This is an iniquity now or
in this Land, and ought
departed from. 'Tis bet
have no books, and depa
iniquity, than to have a th
and not to be bettered in
thereby.

Secondly, There is an
that attends the Clofet,
may call by the name o
When men have a Clof
not to pray in; a
to h

or to thank God for the mercies of his life.

Thirdly, Then also a man is guilty of Closet-iniquity, when though he doth not utterly live in the neglect of duty, he formally, carnally, and without reverence and godly fear performs it. Also when he asketh God for that which he cannot abide should be given him, or when he prayeth for that in his Closet, that he cannot abide in his house, nor his life.

Fourthly, Then also a man is guilty of Closet-iniquity, when he desireth that the sound of the devotion he doth there, may be heard by them without in the house; the street, or of those that dwell by. For a Closet is only for the Mat. 6 man, and God, to do things in secretly.

These things let the professor beware of, lest he add to his iniquity, sin; untill he, and it comes to be loathsome. The Closet is by God appointed for men to wait upon him in, and to do it without hypocrisie. To wait there

can a man
of his Closet to be
the face to come thither again.
If I regard iniquity in my heart,
the Lord will not hear my prayer,
and if so, then he will not
me in my Closet; and if so,
I shall quickly be weary the
being left to my self, and
nity of my mind.

It is a great thing to be a
Christian, and to hold it:
be a *Close-Christian*, that
Closet-Christian. When
Close-Christian, I mean one
so in the hidden part,
also walks with God. A
that profess Christ, fr

do thou follow after righteousness; do thou make conscience of beginning the day with God: for he that begins it not with him, will hardly end it with him. He that runs from God in the morning, will hardly find him at the close of the day: Nor will he that begins with the world and the vanities thereof, in the first place, be very capable of walking with God all the day after. 'Tis he that finds God in his Closet, that will carry the favour of him into his house, his shop, and his more open conversation: when *Moses* had been with God in the Mount, his *face* Exo. *shone*; he brought of that glory into the Camp.

Sixthly, I add again; let those Anf that name the name of Christ; depart from the iniquity that cleaveth to opinions. This is a sad age for that; let opinions, in themselves, be never so good, never so necessary, never so innocent, yet there are spirits in the world that will entail iniquity to them, *and will make the vanity so inseparable*

the iniquity, that by
ty of Satan, is joynd thereto.
is this a thing new, and of yest
It has been thus almost in all
the Church of God, and that ne
in things small, and indifferen
in things fundamental, and
substantial. I need instan
none other for proof hereof
the doctrine of *faith*, and
If *faith* be preached as that
is absolutely necessary to *Just*
then *faith*-fantastical, and
and remifness in life (with
are joynd therewith. If
of life be preached, as ne
salvation, then *faith* is und

spirits do not only tempt
ansgress the moral law,
sent themselves in heaven
working there, and la-
them, to wrest the judg-
id turn the understanding
ence awry in those high
important things. Where-
y, we must be the more
and careful lest we be
our notions and best prin-
y the iniquities that joyn
s thereto.

ange to see at this day ;
withstanding all the threat-
iod , men are wedded to
opinions , beyond what
f grace and love will ad-
e's a *Presbyter*, heres an-
t, an *Anabaptist*, so joyn-
an to his own opinion, that
ot have that communion
another, as by the testa-
he Lord Jesus, they are
ed and injoynd. What
ise? Is the Truth? No!
e author of no confusion
urch of God. It is then 1 Cor. 14.
ery man makes too much 33.

...
this confusion is in the (Christ, I am of Paul, I of Ap^{ph}phas, & I, of Christ, is too much what unbecoming language for the Children of the same members of the same body of the same glory to be a to? whether it is Pride, or Ignorance, or Self, or the Jesuite, or all the working with the Church makes and maintains the of distinction. This diswant of love, this contempt one another, these base valuing thoughts of brethren

Beauty of Christianity.

R 4:

Upon thine own base self, labour
to be sensible of the imper-
fections that cleave to thy best
performances, be clothed with humi-
lity, and prefer thy brother before
thy self: and know that Christianity
lieth not in small matters, neither be-
fore God, nor understanding men.
And it would be well if those that so-
stickle by their private and un-
scriptural notions (which only is
iniquity cleaving to truth): I say
it would be well if such were more
sound in faith, and morals, and if
by their lives they gave better con-
viction to the world, that the
truth and grace of Christ is in
them.

Sometimes, so much iniquity is
mixed with good opinions that it
prevails, not only to hurt men in
this world, but to drown them in
misery everlasting. 'Twas good
that the *J. w.* did own and allow
the ceremonies of the law, but
since the iniquity that joynd it self
thereto, did prevail with them to
make those ceremonies copartners
with Christ in those matters. that

thrown by these things. I
therefore of that iniquity t
eth to steal, with the tru
thy heart, thy judgment
derstanding.

Nor doth one iniquity co
out another, they are link
ther, and come by compa
therefore usually they
superstitious in one thing;
rupted in several other.

a man stands upon his
justifie himself, and to co
holy brethren: the more
is in of being overcome
evils. And it is the wifd
let it be so that f

se. every whit as good, if not
 er, than themselves? Is it be-
 se they think themselves un-
 thy of their holy fellowship?
 verily: it is because they exalt
 mselves, they are leavened with
 ie iniquity that hath mixed it
 with some good opinions that
 y hold, and therefore it is that
 y say to others, *Stand by thy self,*

11a. 65

e not near me, for I am holier than
 :But what is the sentence of God
 cerning those? Why, these are
 noke in my nose, a fire that
 peth all the day. Wherefore,
 said before, so I say now again,
 e heed of the iniquity that clea-
 h to good opinions. The which
 u wilt in no wise be able to
 n, unless thou beest clothed with
 nity. But,

seventhly, Let them that name
 name of Christ, depart from
 pocries. This exhortation is
 the first, general; for hypocri-
 are of that nature, that they
 ead themselves (as the leprosie
 the body) all over; not the fa-
 ries of the soul only, but all the

Ansn

an eye
 c. 23. sin will get into all thy
 k. 20. into every whit of it, and wi
 7, 20. the whole of it a loathsom
 zek. 8. in the nostrils of God. Hy
 2. will be in the *Pulpit*, in Con
 Mat. 26. in Closets, in Communion o
 20, 21. in Faith, in Love, in Rep
 2 Tim. 1. in Zeal, in Humility, in
 5. the Prison, and in all dur
 2 Cor. 6. 6. that here is, for the keep
 Mal. 2. 23. soul upright and sincere,
 Mat. 23. ordinary diligence to be
 15. 23. pocrisse is one of the m
 Mat. 6. 2. nable of iniquities. It
 1 Cor. 13. dares it with God. It
 3. Luk. 12. 1. faith, God is ignorant,
 each in iniquity. I

ons. It is a sin that perswadeth a man to make a shew of Civility, Morality, or Christian religion as a cloak, a pretence, a guise to deceive withal. It will make a man preach for a place, and praise, rather than to glorifie God and save souls; It will put a man upon talking that he may be commended; It will make a man, when he is at prayer in his Closet, strive to be heard without doors; It will make a man ask for that he desireth not, and shew zeal in duties, when his heart is as cold, as senseless, and as much without favour, as a clod: It will make a man pray to be seen and heard of men, rather than to be heard of God. It will make a man strive to weep, when he repenteth not, and to pretend much friendship, when he doth not love. It will make a man pretend to experience, and sanctification, when he has none; and to faith and sincerity, when he knows not what they are. There is opposed to this sin, *simplicity, innocency,* and godly *sincerity,* without which three graces, thou wilt be an

Hypo

fation. ^{times} wherein we live,
of iniquity, nor can we (th
we never so much love God
our duty as we are enjoyn
we do not know it. The
cast behind the back of many.
it should be carried in the
and *heart*, that we might do
end, the Gospel, which w
might be glorified. in th
Let then the law be wit
love it, and do it in the sp
Gospel, that thou be no
ful in thy life. Let the
with thee, not as it

than the grave, nor can he flatter himself with thoughts. For the triumphing of the wicked Job 20. 5, the joy of the Hypocrite but for a ^{6, 7, 8.}
: Though his excellency reach up to
vens, and his head reacheth unto
uds: yet he shall perish for ever
own dung, they which have seen
all say where is he? He shall fly
is a dream and not be found:
: shall be chased away as a vi-
the night.

Believe that God will not Luk. 20.
in Hypocrite, in the judgment; 47.
r punish him: neither with
ry damnation: but as they
ere sinned in a way by them-
so there they shall receive
damnation.

all sins, the sin of Hypocrisie
ks a man most in love with
last, because he dissembleth
with God and man to keep

a conclusion upon this seven-
nswer to the question above
unded; let me advise those
re tender of the name of Christ,
re regard to these things,

Text, and
is contained therein, ^{the}
chiefly to another, to wit, t
neighbour, and his advantag
edification; and it suppo^{se}
injoyneth thee, if thou wilt
from iniquity, to forbear a
things that are lawful, and
quently profitable to th
the sake of, and of lov
neighbour. But how, list
is found among men?
the man that will forbear
ful things, for fear of
weak thereby. Alas!
that this day

ich have I thought good to
answer to this question,
uity should we depart from,
usly name the name of Christ:
we will make some use of
I been spoken.

e first shall be an use of ex. Use. 1.

Art thou a professor?
ou religiously name the
Christ? If so, I ask, dost
ording to the exhortation
part from iniquity. I say,
thy self about this matter,
ou faithful in this work:
ceit in this will fall up-
one *pate.* Deceive thy
maiest, but beguile God
not. *Be not deceived, God Gal. 6. 7.*
ed, for what a man soweth,
he reap. Wherefore let
eeceive himself, either in
while he lives viciously;
nining whether his pro-
his name, and his life and
on do answer one another:
arting from iniquity is,
eady shewed, in the for-
of this book: Wherefore
here handle that point
farther,

heart, which will give
promises of peace and life,
now and hereafter, though
live in iniquity, while he pro-
fesses the name of Christ. For those
that say in their hearts, or those
whose hearts say unto them,
Dent. 29. *have peace, though I walk in*
19. *iniquity of my heart, so as to ad-*
mission to thirst. And what
come of them that so do,
see by that which followeth.
Text. The heart therefore
is not to be trusted, for it will
bring man peace in the way of
I doubt not

Beauty of Christianity. . . . 155

*heart is deceitful: and, he that
his heart is a fool; were not
ten without a cause. Let as
y therefore as would examine
selves about this matter have
alouse eye over their own heart,
take heed of being beguiled
by: let them mix hearty prayer
this matter, unto God, that
will help them to be faithful to
selves, in this so-great a matter,
et them compare their lives with
oly Commandment, and judge
at rather than by the fleshy
ness, that men naturally are apt
ave for, and of their own acti-*

*For by the Verdict of the
l, thou must stand and fall,
now, at Death, and in the
f Judgment. Take heed there-
of thy Heart, thy carnal
, when thou goest into thy
to make a search for iniqui-
Take the word with thee, and
ie word do thou examin thy*

Joh. 12
48.

*It is urged from the cunning of
. Wouldest thou examin thy self
ully as to this thing, then take
heed*

Can he help
out the iniquity of
will labour to blind thy
harden thy heart, to put such
evils upon thy soul, lest vic
that thou shalt never, unless thou
stoppest thine ear to him, after a
godly sort, truly examin and try
3.40. thy ways, according as thou art
or. 13. commanded. Wherefore take heed
of him, for he will be ready at
side when thou goest about
work. Now for thy help in
matter, set God, the Holy
the All-seeing God, the fin-remov
God, before thine eyes;
God is a consuming fire.
that he hath pitch
also that
ar

3. It is urged from the dangerous-
 nets of the latter days. Wouldest thou
 examin thy self, then make not the
 lives of others any rule to thee in
 this matter. 'Tis prophesied long
 ago, by Christ and by *Paul*, concern-
 ing the latter times, that iniquity
 shall abound, and be very high a-
 mong professors. Therefore it will
 be a rare thing to find an exempla-
 ry life among professors. Where-
 fore *cease from man*, and learn of the
 word, try thy self by the word, re-
 ceive conviction from the word;
 and to take off thy self from tak-
 ing of encouragemnt from others,
 set the judgment before thine eyes,
 and that account that God will de-
 mand of thee then; and know that
 it will be but a poor excuse of thee
 to say, Lord such an one doth so,
 did so, would do so: and they pro-
 fessed, &c. Whether thou wilt hear
 me, or not, *I know not*, yet this I
 know, *If thou be wise, thou shalt be*
wise for thy self: but if thou scornest,
thou alone shalt bear it.

Mat. 24.

12.

2 Tim.

1, 2, 3,

5, 6, 7,

Eccov. 9.

of it, that is of iniquity, since thou professest.

First, The iniquity that cleaveth to men that profess, if they do not away, but countenance it all, prove Nettles and Bryer them: And I will assure thee, thou knowest, that Nettles Thorns will sting and scratch ill-favouredly. *I went, saith mon, by the field of the slothful by the vineyard of the man vnderstanding. And lo, it was grown over with Thorns, and I had covered the face thereof, a stone wall thereof was broken.*

Pro. 24.
30, 31.

Suppose a man were, after

1 *Thorns* are to cover over
his Vineyard, his Field,
his Profession, and that at the last
of this covering over the
his Vineyard, with *Nettles*
, is to shew what fruit the
lothful, careless, profes-
sion out of his profession,
in the day shall come.

2 He whose Vineyard, whose
is covered over with these
Thorns of iniquity, escape
not with them in his con-
fession. For look as they cover the
his Vineyard through his
profession so will they cover the face
of his conscience, in the day of

For profession and con-
science cannot be separated long:
when shall make profession
of his conscience of Gods honour
in conversation, his profession
of his conscience will meet in the day
of visitation. Nor will he,
in condition this shall be, be a-
ward off the guilt, and sting-
ful and bad conversation,
covering the face of his con-
science by retaining in his profes-
sion

Thorns, that then shall be
- ver the face of such conscier
- will be worse than was
- wet cloth that *Hazael*
2 a King. 8: spread over the fate of
15* that he died. This will st
- tear worse, torment v
- worse. Therefore look to i

2. Nor may men shift
by their own neglect of in
to the truth of their separ
iniquity, for, that God h
search them. *I search th*
the heart, saith he, so
Revel. 2. every one of you accord
83. ways.

There are many that we:

no man can escape the search of God, and so, not his judgment: it will be thy wisdom to search thine own ways, and to prevent judgment by judging of thy self.

3. Christ will deny those to be his that do not depart from iniquity, though they shall name his name among the rest of his people. *Depart from me*, saith he, *all you that departed not from iniquity. Yea, they that shall name his name religiously, and not depart from iniquity, are denied by him all along.* Luk. 13. 25, 26, 27.

1. He alloweth them not now to call him Lord. *And why call ye me Lord, Lord*, saith he, *and do not receive things which I say?* He cannot abide to be reputed the Lord of those that presume to profess his name, and do not depart from iniquity. The reason is, for that such do but profane his name, and save others off from falling in love with him and his ways. Hence he says again, *Behold I have sworn by my great name, saith the Lord, but my name shall no more be named in the mouth of any man of Judah.* Ezek. 2. 39. Rom. 2. 24. Jer. 44. 25.

2) *Lord will not*
if so, then what ever
the hand of God, thou hast it, not
in mercy, but in judgment, and to
work out farther thine everlasting
misery.

3. He will not regard their fo
bat at the last day will cast it fr
him, as a thing abhorred by t
As is evidently seen by that
teenth of *Luke*, but now not
the margent.

Wherefore from these few
thou, whoever thou art, maie
perceive what an horrible thi
to make a profession of the
Christ, and not to depart f
Therefore let m
amin thy

Who knows it, needs to be bid to
leave to depart from that; nay, I
believe that the worst Devil in
hell would depart from his guilt,
if he could, and might: but this
is not, to wit, to depart from the
pleasure, the pleasure, and profit of
quity. There are that call evil
good, iniquity good, and that
professors too: this is that to be
departed from, and these are they
that are exhorted to forsake it upon
pains and penalties before
threatened. Therefore, as I said,
such look to it, that they ex-
amine themselves if they depart from
quity. And come, now thou art
talking about this work, let me help
thee in this matter.

1. Ask thy heart, what evil dost
thou see in sin?
2. How sick art thou of sin?
3. What means dost thou use to
justify thy sins?
4. How much hast thou been grie-
ved to see others break Gods
law, and to find temptations in thy
self to do it.

experimentally, -
thou wilt have neither list, nor
to depart from iniquity.

For the Second. I mean not
with guilt, for, so the damn
hell are sick, but I mean sic
umb. 11. the filth, and polluting natur
1, 15. it. Thus was *Moses* sick of sin;
Chro. 4. *Jabez* was sick of sin, and thus
10. *Paul* sick of sin.
om. 7.
4.
For the Third. You know
2 Cor. 5. 1, those that are sensible of a sicl
2, 3. will look out after the mea
Philip. 3. be recovered; there is a mea
10, 11, 12, for this disease, and dost thou
12. 14. what the means is, and had

Beauty of Christianity.

10

Come by that *is Christ*, and to go out
of this world by the faith of him.

There is no grace can cure this dis-
ease; yea, grace doth rather encrease
it: For the more grace any man has,
the more is he sick of sin; the greater
an offence is iniquity to him. So
then, there is nothing can cure this
disease, *but glory*: but immortal glory.

And dost thou desire this *Medicine*. 2 Co

And doth God testifie that thy de-
sire is true, not feigned. I know
that there are many things that do
make some even wish to die: but
the question is not whether thou
dost wish to die: for death can
cure many diseases: but is this that
that moveth thee to desire to de-
part; to wit, that thou mightest
be rid, quite rid, and stript of a
body of death, because nothing on
this side the grave can rid thee
and strip thee off it. And is *hope*,
that this day is approaching, a re-
viving cordial to thee? And doth the
hope of this strike arrows into the
heart of thy lusts, and draw off thy
mind, and affections, yet farther,
from iniquity.

word. The same
because of that
death which was
I beseech thee be
this thing, becau
when God comes
that profess Chi
with their inquit
earthly professors
silver or golden c
frequently such a
not to honour, I
not to glory, but

Use 2.

Secondly, My
of terror. Has
by the mouth of
and Preachers th

Lyon, what is, and what will be the wrath of God, when with violence it falls upon the head of the wicked ?

Sirs, I beseech you consider this, namely, that the man that professeth the name of Christ, and yet liveth a wicked life, is the greatest enemy that God has in the world, and consequently, one that God, in a way most eminent, will set his face against. Hence he threatneth such so hotly, saying, *And the destruction of the transgressors, and of the sinners shall be together; and that they that forsake the Lord shall be consumed.* But what sinners are these? why, the sinners in Zion, the hypocrites in the Church. So again, *The Lord shall purge out from among you the Rebels, and them that transgress against him. All the sinners of my people shall die with the sword, which say, the evil shall not overtake nor prevent us.* For though such do think that by professing of the name of Christ, they shall prevent their going down to hell, yet they shall go down thither, with those that have

Isa. chap 14.

Eze 33. Amos 10.

saith God? wherein
tered by the profess
wicked? *go down, as*
Ezck. 32. *with the uncircumcised*
19.

This in general: E
cularly, the wrath of
eth it self against such
fessors.

In that the Gospel
of salvation shall not
for their salvation, b
work rather quite con
It shall bring forth, as
contrary effects. As,
2 Cor. 2.
15. 16.

1. The preaching
shall be to such, the se
unto death and the

Beauty of Christianity. 160

3. The Lord also will chose out such delusions for such, as will best suite with the workings of their flesh, as will effectually bring them down, with the Bullocks and with the Bulls to the slaughter: yea, he will lead such forth with the workers of iniquity.

chap.
3, 4
Pfal.
5.

4. Such, above all, lie open to the sin against the Holy Ghost, that unpardonable sin, that must never be forgiven. For alas, it is not the poor ignorant world, but the enlightened professor that committeth the sin that shall never be forgiven.

I say, 'tis one inlightened, one that has tasted the good word of God, and something of the powers of the world to come; 'tis one that was counted a brother, that was with us in our profession: 'tis such an one that is in danger of committing of that most black and bloody sin. But yet all and every one of those that are such, are not in danger of this; but those among *these that take pleasure in unrighteousness*, and that rather than they will

Heb.
1 Joh
16.

27
will

gainst mercies. Or thus, a pre-
sumptuous sin is such an one as
committed in the face of the
command, in a desperate venturing
run the hazard, or in a presumption
upon the mercy of God, thro
Christ to be saved notwithstanding
This is a leading sin to that which
unpardonable, and will be
with such professors that do
after iniquity. I say, it is done
by the Devil, and suffered by the
judgment of God, to catch and
throw the loose & carnal
And hence it is that David cried
God, that he would hold him
from these sort of sins. Cleanse

If there were any dread of God, or of his word, in the hearts of the men of this generation, the consideration of this one Text is enough to shake them in pieces: I speak of those that name the name of Christ, but do not depart from iniquity. But the word of God must be fulfilled; In the last days, iniquity must abound; wherefore these days will be perilous and dangerous to professors. *In the last days perilous times* Mat. :
shall come, for men shall be lovers of 12.
their own selves, covetous, boasters, 2 Tim
proud, blasphemers, disobedient to parents, unthankful, unholy. I do the
oftner harp upon this Text at this
time, because *it is a prediction* of Vers.
what shall be in the latter days, to
wit, what a Sea and Deluge of
iniquity, shall in the latter days c-
ver-spread and drown those that
then shall have a form of godliness,
and of Religion. So that this day
is more dangerous than were the
days that have been before us.
Now iniquity, even immorality, shall
with professors be in fashion, be
pleaded for, be loved and more
esteemed,

good. Now therefore
must not think that what they say
of the Doctrine of self-denial among
professors, will be much, if at all
regarded, I say, regarded, so as to be
loved and put in practice by them
that name the name of Christ. For
the strong hold that iniquity has
have of their affections, will cause
that but little, effectualness to
end will be found to attend the
preaching of the word unto them.

But what will these kind of
do, when God that is just, God that
is holv. and God that is strong
call them

Have knowledge of the excellent nature of the holiness of God: For until thou feest a beauty in holiness, thou canst not see odiousness in sin and iniquity. *Danger* thou maiest see in sin before, but *odiousness* thou canst not.

2. Be much in the consideration of the Power, Justice, and Faithfulness of God to revenge himself on the workers of iniquity.

3. Be much in the consideration of the greatness and worth of thy soul.

4. Be often asking of thy self, what true profit did I ever get by the commission of any sin.

5. Bring thy last day often to thy bedside.

6. Be often thinking of the cries, and roarings of the damned in Hell.

7. Be often considering the lastings of the torments of Hell.

8. Be often thinking what would those that are now in Hell give, that they might live their lives over again.

but uncomfortable compani

11. Again, Consider together these, how the patience of God has been abused by thee; yea, how his Attributes have been despised by thee, who art a professor, thou shalt not depart from iniquity.

12. Moreover, I would ask thee, what face thou canst look towards the face of Jesus in the face, whose name thou hast profaned by thine iniquity?

13. Also; how thou wilt love those that are truly godly, whose hearts thou hast grieved, whi

ishes, seldom perishes alone, but
 teth others down to hell with him.
 : The reason is, because others,
 h weak professors, and carnal
 n, are spectators, and observers
 his ways. Yea, and will pre-
 re also to follow him specially in
 l courses, concluding that he is
 ht. We read that the *Tail* of Rev. 12.4.
 : Dragon, or that the Dragon by Isa. 9. 14.
Tail, did *draw*, and cast down 15
 indance of the Stars of heaven
 the earth: The Tail. The pro-
 et that speaketh lies, *he is the*
il. The Prophet that speaketh
 s, either by opinion or practice,
 is the Tail, the *Dragons Tail*, Isa. 9. 14.
 : Serpentin Tail of the Devil. 15.
 d so in his order, every profes-
 that by his iniquity draweth
 h himself and others to hell, *he*
the Tail. The *Tail*, says the
 ly ghost, *draws* them down: draws
 wn even the Stars of heaven. But
 ither doth he draw them? The
 iver is, from *Heaven*, the throne
 God; to *earth*, the seat of the
 agon. For he is the God of this
 old. The professor then that is
 disho-

These he useth in his hand,
Giant useth his Club ; he, as i
drives all before him with it.
said of *Behemoth*, that he ma
Tail like a Cedar : *Behemot*
Job 40.
17. Type of the Devil, but beh
he handleth his Tail, even
man should swing about a
Rev. 9. This is spoken to shew the
ness of the Tail : as it is
in another place. Better
fessor than a wicked profess
ter open profane, than a h
cal namer of the name o
And lest hurt shall such a

Beauty of Christianity.

27

of iniquity to the pit, with more guilt, and bigger load, and more torment by far than others. But,

Thirdly, My next word shall be *Use* to those that desire to be true, sincere professors of the name of Christ.

First, Do you bless God, for that he has put not only his name *Mark* into your lips, but grace into your hearts, that thereby that profession which thou makest of him, may be seasoned with that salt; Every sacrifice shall be seasoned with salt. Now naming of the name of Christ is a sacrifice, and a sacrifice acceptable, when the salt of the Covenant of thy God is not lacking, but mixed therewith. *Heb. 15. Levit 13.* Therefore I say, since God has put his name into thy mouth to profess the same, and grace into thy heart to season that profession with such carriage, such behaviour, such life, and such conversation as doth become the same: thou hast great cause to thank God. A man into whose mouth God has put the name of Christ to profess it, is as a man that is to act his part upon a stage in the Market-place;

of Christ a fruit
Joh. 15. 8. tion. *Herein, saith
ther glorified, that
shall ye be my De*
God expecteth
the name of Chri
one that nameth
depart from in
therefore if he
blotting, and ble
fession ; if thy c
been stained wi
evils of the ti
feelest, fightest
under by reason
thine inward corr

king of thine own corruption. As Gods grace is the salt of Saints, Saints are the salt of God. The ^{Mat.} is the salt of God in the heart, the other is the salt of God in the world. *Ye are the Salt of earth*: that is, the salt of *earth* in the earth. For the earth should be wholly corrupt, and should altogether stink, if professors were not in it: But now if the professor, which is the salt, shall in-lose his favour, and hath nothing in his conversation, to season part of the earth, in which God placed him, wherewith shall it be seasoned? The place where he is, as well as his profession, will stink odiously, in the nostrils of the Lord: And so both come to and desolation.

Indeed, as I have shewed, the professor will come to the worst of all, for that God doth deny *further* to give him salt. *If the salt has lost favour, wherewith shall it be salted?* ^{Luk. 35.} Wherewith shall the salt be salted? nothing. Therefore it is of no worth good for nothing: No,
not

Gospel conversation, be
God for the salt of his
which his heart is set
from his heart, his co

Secondly, As such Chri
bles God, so let them
them still watch, let them
and pray, watch again
pray yet for more grac
may yet more and mo
their profession of the w
of Christ, with a suitabl
on. Blessed is he that w
keepeth his garment ;
conversation clean, nor

ble, that by the dirty life of a Levit. 19.
 fessor is laid in the way of the 14.
 d. He knows that holiness of lives,
 n they shine in those that profess
 name of Christ, doth cut off his
 that he seeketh to make the
 ld believe; and the standers that he
 eth to fasten upon the professors
 ie Gospel. Wherefore as you have
 in to glorifie God in your body
 in your spirit, which are Gods: so
 seech you do it more and more.

birdly, To this end, shun those 1 Tim. 6.
 fessors that are loose of life and 5.
 versation: *From such withdraw* 2 Tim. 2.
elf, saith Paul, and follow righte- 22.
 ous, faith, charity, peace with
 i that call on the Lord out of a
 heart. If a man, if a good
 takes not good heed to him-
 he shall soon bring his soul in-
 snare. Loose professors are
 lers, and corrupters; a man shall
 nothing but a blot by having
 pany with them. Besides, as a
 shall get a blot by having much
 d with such; so, let him beware
 his heart learn none of their
 s. Let thy company be the ex-
 cellent

Isa. 1. 4

ler, for to know what, as
follow after righteousness.
good earnest, for holiness
thing now in the world
thee before that it is foret
word, that in the last day
lous times shall come, and
shall walk after their own
professors, to their destruc
will it be easie to keep thy
from. But even as when
lence is come into a plac
cteth, and casteth down. 1
ful : So the iniquity of the
will infect and pollute the

word of God, in the *Marian*

we should see another life
is now among men, another
er of conversation, than now is
g professors. But I say, pre-
ns and prophecies must be ful-

and since the word says plain-
at *in the last days there shall*
scorners, walking after their own

2 Pet. 3. 30
17.

and since the Christians shall be
gered thereby, let us look to
it we quit our selves like men,
; we know these things before ;
ve being led away with the er-
f the wicked , fall from our
stedfastness.

gularity in godliness, if it be in
ness, no man should be sham-

For that is no more than to be
godly, than to walk more
ly with God than others : and
y part, I had rather be a pat-
and example of piety : I had ra-
hat my life should be instructing
e Saints, and condemning to
world, with *Noah*, and *Lot* ;
to hazard my self among the
tude of the droffie.

1 Cor. 9. 24. and lose that, and my
2 Tim. . 24. all. If a man also strive for
4. 5. yet is he not crowned,
Tit. 2. 14. strive lawfully. And
have said all they can,
truly redeemed, *that a
good works.*

Not that works do
faith, which laeth ho
righteousness for justifi
fies the heart, and ma
rous to live in this
glory of that Christ,
this world to save us

For my part I doubt
of many, and fear th
at the day.

his shoulder? Where is the man that is zealous of moral holiness? Indeed, for those things that have nothing of the Cross of the *Purse*, or of the Cross of the *Belly*, or of the Cross of the *Back*, or of the Cross of the *Vanity* of household affairs; for those things I find we have many, and those very busie sticklers: but otherwise, the Cross, self-denial, charity, purity in life and conversation is almost quite out of doors among professors. But man of God, do thou be singular as to these, and as to their conversation. *Be not therefore partaker with them*, in any of their ways, but keep thy soul diligently; for if dammage happeneth to thee, thou alone must bear it. Eph

But he that will depart from iniquity, must be well fortified with Faith, and Patience, and the love of God, for iniquity has its beauty-spots, and its advantages attending on it: hence it is compared to a *Woman*; for it allureth greatly. Zech. 8. Wherefore, I say, he that will depart therefrom had need have faith, that being it which will help him

4. ble, than
it ten thousand times more
ling than it is. He has need of p
tience also to hold out in this work
departing from iniquity. For
deed to depart from that is to d
my mind off from that, which
follow me with continual sol
tions. *Samson* withstood his
lilah for a while, but the g
mastery of him at the last; w
Judg. 16. Because he wanted patience
15, 16, 17. grew angry and was vexed
could withstand her solicitation
longer. Many there be a
can well enough be content
shut sin out of doors for a
... sin has much fa

that will adventure to set upon this work must needs be armed with *Faith* and *Patience*, a daily exercise he will find himself put upon, by the continual attempts of iniquity to be putting forth it self. This is called an enduring to the end, a continuing in the word of Christ, and also a keeping of the word of his patience. But what man in the world can do this, whose heart is not seasoned with the love of God, and the love of Christ? Therefore he that will exercise himself in this work, must be often considering of the love of God to him in Christ; for the more sense, or apprehension a man shall have of that, the more easie and pleasant will this work be to him. Yet, though the doing thereof should cost him his hearts blood. *Thy loving kindness is before mine eyes* (says David) *and I have walked in thy truth.* Nothing like the sense, sight or belief of that, to the man of God, to make him depart from iniquity.

Mat. 24
13.
Revel.
10.

221. 20
7. 3

thee base in thine

2. It will give th
the need, and exce
tance.

3. It will put th
to God for help, a

4. It will make t
world.

5. It will make g
the more desirable i

Also it will help t
which follow.

1. It will make the
Christs righteousness

2. It will make th
of Christs intercessio

But to the question. Get more Grace. For the more grace thou hast, the further is thine heart set off of iniquity, the more also set against it, and the better able to depart from it, when it cometh to thee, tempteth thee, and intreats thee for entertainment. Now the way to have more grace, is to have more knowledge of Christ, and to pray more fervently in his name: also to subject thy soul and thy lusts with all thy power to the authority of that grace thou hast, and to judge and condemn thy self most heartily before God, for every secret inclination that thou findest in thy flesh to sin-ward.

The improvement of what thou hast, is that, as I may say, by which God judges how thou wouldest use, if thou hadst it, more; and according to that, so shalt thou have, or not have, a farther measure. He that is faithful in that which is least, is faithful (and will be so) also in much, and he that is unjust in the least, is (and will be) unjust: 15 in much. I know Christ speaks here about

12. same may be
thing in hand.

And if ye have not been fait
that which is another mans
will commit unto you that w
your own? That is a rema
place to this purpose in the
lations. Behold, saith he, *I k*
before thee an open door (tha
maiest have what thou wilt,
also said to the improving V
of Canaan) and no man can shut
thou hast a little strength, and k
fast my word, and hast not de
name.

Revel. 3. 8.
Mat. 15. 23

A good improvement of
have of the grace of God a
loves God, and ingage
but as if

know that to depart from iniquity so as is required, that is to the utmost degree of the requirement, no man can; for it is a copy fair for mortal flesh exactly to write, while we are in this world.

with good Paper, good Ink, a good Pen, a skillful and willing man may go far. And 'tis well

with thee if thy complaint be sincere; and if it be, that thou art troubled that

thou canst not forsake iniquity, as

thou shouldst: for God accepteth of thy design and desire, and 'tis counted

by him as thy kindness. But if

Pro. 19.22.

thy complaint in this matter be true,

thou wilt not rest, nor content thyself in thy complaints, but wilt, (as

that is truly hungry, or greatly weakened, useth all lawful means to

relieve his hunger, and to ease him of his burden) use all thy skill

and power to mortifie and keep thyself under by the word of God.

It can it otherwise be, but that every

man must be a growing man. *Every branch that beareth fruit, he*

Joh. 15. 2.

pruneth it, that it may bring forth more fruit. Such a man shall not be a

K. +

stump.

pie) de * * * * *
bough:

And I would to God this sickness of all them that per-
this nation. For then in
soon have a new leaf turn
in most corners of this
Then would graciousness
and life, and conversation
prized, more sought after,
ter improved, and practis'd
it is. Yea, then would the
of ungodly men be better
and their mouths faster
as to their reproaching of
than they are. A Christ
must be the object of the
world; but 'tis better, if

cerned, will espouse our quarrel, and in his good time will shew our foes our righteousness, and put them to shame and silence. Briefly, A godly life annexed to faith in Christ, is so necessary that a man that professes the name of Christ, is worse than a beast without it.

But thou wilt say unto me, *Why do men profess the name of Christ, that love not to depart from iniquity?*

I answer, There are many reasons for it.

1. The preaching of the Gospel, and so, the publication of the name of Christ, is musical and very taking to the children of men. A Saviour! A Redeemer! A loving and pardoning Jesus! What better words can come from man? What better melody can be heard? *Son of man,* said God to the Prophet, *Lo thou shalt be to them as a very lovely Song,* Ezek. 33. 32. or as a Song of loves, *of one that hath a pleasant voice, and can play well in an instrument.* The Gospel is a most melodious note, and sweet tune, to any that are not prepossessed with slander, reproach and

But,

2. There are a genera
that are and have been
with the law, and terrified
of perishing for their sin
have not grace to leave it
when the sound of the C
reach such mens ears, be
is by that made publick
ness of Christ to die for
of God to forgive them
therefore they presently
profess those notions,
ones that can rid them
frights and terrors, fall
themselves content with
thereof which stande

ing them legal preachers.

also is a design of Satan

For these carnal Gos-

his Tares, the children of

one. Those that he hath

ing the wheat of pur-

ossible, that that might

p by beholding and learn-

le and filthy of them.

er cause hereof is this,

ites that begin to profess,

is themselves already in a

f this worthy name; and,

these do so, and so, and

o will I.

omes to pass also through

us judgment of God,

h the anger that he has

gainst some men for their

t them up to Heaven, be-

them down to Hell, that

ay be the greater, and

ment the more intolera-

now done, when I have

my Text over again;

very one that nameth the

ist, depart from iniquity.

Mat. 13. 36
37, 38, 39,
40, 41, 42.

Mat. 11.
20, 21, 22,
23, 24.

THE Reader
take notice
inconvenient did
Author, some err
into the foregoing
which it is hoped
Reader will both
amend.







